LIBERIA.

A republic founded by black men, reared by black men, maintained by black men, and which holds out to our hope the brightest prospects.—HENRY CLAY.

BULLETIN No. 5. NOVEMBER, 1894.

ISSUED BY THE

AMERICAN COLONIZATION SOCIETY.

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WASHINGTON, D. C.

COLONIZATION BUILDING, 450 PENNSYLVANIA AVENUE.

LIBERIA.

BULLETIN No. 5. **NOVEMBER, 1894.**

LETTERS FROM LIBERIA.

MONROVIA, LIBERIA, *October* 1, 1894.

Mr. J. ORMOND WILSON,
Secretary A. C. S., Washington, D. C.

DEAR SIR: Perhaps a few facts about Liberia and Liberians stated in a plain manner may prove interesting to the readers of the *Bulletin*, particularly to those who think favorably of us, and especially so to the colored farmer, mechanic, or business man who feels that he can serve the cause of our race advancement by making his home in Liberia.

In this letter I have endeavored to describe briefly the condition of two farmers and to notice the export of coffee. I have selected not the greatest nor yet the least farms in this description. There are many farmers more wealthy, with far larger acreage than those chosen.

Mr. John Mills lives at Arthington. He came from Bertie county, North Carolina, in 1870. He is now fifty years of age, but looks much younger. I have seen men of thirty look much older. He brought with him to this country a wife and two children. He had about seventy-five cents upon arriving at Monrovia. A stranger in a land unfamiliar to him, the outlook was gloomy. Fortunately he received the usual six months' aid which the American Colonization Society gave to former immigrants. He went with his colony to Arthington and began work on his 25-acre lot, which quantity of land is always given to each family. A comfortable dwelling with several rooms and a piazza and outbuildings attest his industry and economy. On this lot he has 21 acres planted in coffee, and this has been his source of revenue for several years. The value of a small, well-cultivated coffee farm will be apparent when it is known that on this 21 acres in 1891 Mr. Mills harvested and sold 10,000 pounds of coffee.

In 1885 he began to think that 25 acres were not enough for him, so he purchased a large tract near by, and now has 95 acres planted in coffee. About one-third of this young coffee is just beginning to bear, yet in 1894 he has sold 18,000 pounds of coffee. Coffee sells here at from 14 to 17 cents a pound, as the market fluctuates.

Mr. Mills keeps his farm in good condition. He takes pleasure in showing visitors over it, and delights to explain his methods of planting, grassing, and fertilizing. The latter consists chiefly in cutting the luxuriant grass and spreading or piling it properly around the young trees. The land is usually rich in plant food, and the farmer is not reduced to the necessity of composting, purchasing guano, or other fertilizers, for, strangely enough, grass, vines, coffee, and, in short, all manner of vegetation will grow here on land that in America would be too stony for agricultural purposes.

Coffee scions are usually planted in rows 10 to 12 feet apart and about 10 feet distant from each other in the row.

Arthington is about 20 or 25 miles from Monrovia, up the St. Paul river, in the hill country. The soil throughout the country, except in swamps, is of rich, dark-brown clay, with plenty of gravel and abundance of ironstone.

It is a beautiful sight to stand on one hillside and view the rows of coffee trees descending to the valley, rising the opposite slope, and stretching away in the distance. One naturally wishes for just such a farm.

Mr. Mills would not exchange his plantation for any in the United States.

Mr. Abram Tyler came with his father, stepmother, brothers, sisters, and his wife from Barnwell county, South Carolina, in the barque *Azore*, which sailed from Charleston in 1878. He was born in 1851, and is forty-three years of age. His father is sixty-eight years old and yet enjoys good health. His brother is a commissioned officer in the Liberian militia. The whole family have had very good health all along and are living prosperously at Barnersville, a comparatively new settlement in this county. They have comfortable dwellings and are engaged in farming.

This immigration was an independent one. They came over at their own expense, and upon arriving many of them had spent

all their money. So it was with Mr. Tyler, for he had no money at all when he came ashore in Liberia. The Society's agent here, having on hand some supplies for immigrants, aided him to some extent. The outlook was dark and dreary for one in his plight. This family, however, did not despair, but like hundreds of others went to work on their land and now live independently, raising every year plenty of potatoes, cassada, poultry, fruit, and coffee. Mr. Tyler did not plant coffee immediately after entering upon his land. It was about five years before his coffee began to bear, and now 22 acres are yielding 2,500 pounds.

These are not extremes. There are many who far excel Mr. Mills in acreage and production, and again many who have not made advancement equal to the Tylers, yet who are doing well and are well satisfied. These two are average farmers.

COFFEE EXPORTS.

I give below some statistics taken from the official report, made in regular course of business to the Treasury Department.

The first I have compiled from the printed report for the year ended September 30, 1885, and is intended to show the entire reported export of coffee from *Liberia* for that year, while the latter refer solely to *Montserrado county* and to the port of *Monrovia*, in that county. There are two other ports in this county, Robertsport at Cape Mount, and Marshall. These are not included in the latter figures. The second exhibit is kindly furnished me by Mr. L. B. Andrews, comptroller, through his obliging chief clerk.

Haste in getting this statement has prevented me from obtaining more complete figures, including the other counties, Bassa, Sinoe, and Maryland. Montserrado county leads in coffee, while the other counties excel in the export of palm oil and other products.

Amount of Coffee Shipped from the Republic of Liberia During the Year Ended September 30, 1885.

Destination.	Amount.
Germany	274,145 lbs.
Holland	106,689 "
England	33,070 "
United States	149,297 "
	563,201 "

In the above shipment Montserrado furnishes far the greater moiety. Since that date, however, the leeward counties have largely engaged in coffee planting.

Statement of the Quantity of Coffee Shipped from the Port of Monrovia from July 1, 1893, *to June* 30, 1894.

Date.	England.	Germany.	Holland.	Norway.	Aggregate.
1893.	*Lbs.*	*Lbs.*	*Lbs.*	*Lbs.*	*Lbs.*
July 14–Sept. 30..	63,538	32,370	8,400	8,300	112,608
Oct. 1–Dec. 31....	7,578	23,570	1,260	3,900	36,308
1894.					
Jan. 1–Mar. 31...	150,705	151,040	24,725	27,900	354,370
Apr. 1–June 30...	205,659	234,770	17,420	19,712	477,561
Totals.....	427,480	441,750	51,805	59,812	980,847

Coffee is fast becoming the leading industry in the country. Old planters are increasing their already extensive farms. Merchants, lawyers, judges, preachers, people in every station of life are turning their attention more and more to the farm. At the same time the other vocations are not neglected, and the unprejudiced observer can see progress in every department.

Your obedient servant,

J. C. Stevens, *Agent A. C. S.*

Monrovia, Liberia, *August* 27, 1894.

Mr. J. Ormond Wilson,

Secretary A. C. S., Washington, D. C.

Dear Sir: In relation to the "Beulah Mission School" in Bassa county the President states that nothing, or at most very little, was accomplished by Miss Scott; that a large building was planned and begun; that the first story was not completed; that the stone-work was carried on to a height of, say, 8 or 10 feet and left in that condition; that he himself advanced the sum necessary to build a small house on the premises, to be temporarily occupied; that though proceedings had been instituted in the court of that county to inquire if the said property had escheated, he cannot affirm that such escheat was declared;

that if the American Colonization Society accepts the trust and intends to carry out the extensive and expensive designs of Miss Scott, $5,000 could easily be spent.

He says that the location is beautiful, the land fertile, and the climate healthy. He speaks enthusiastically of the situation.

Now, it seems to me that the sum of $3,000 could be used here in Liberia to great advantage, provided the local manager had a race interest transcending private gain. It seems to me that a work begun on a scale having a higher regard for the value of small beginnings might in a few years become self-supporting. Liberia is in great need of industrial training schools. It may be that "Hampton," transplanted here, would not be an immediate success, but the Hampton idea, I think, would succeed. Agriculture, I think, should lead the van. Coffee here is fast becoming what cotton is to the South and wheat to the West in the United States. There is a considerable movement in that direction. Traffic has had its day, and many are yet engaged in it, but the attention of most young men now is directed toward coffee farming. Tens of thousands of scions are planted each "rains," and the number increases every year; besides the foreign merchants ship many thousands down the coast and to other countries. This makes the nursery loom up in the near future. Indeed, young plants have been in great demand this year, and the supply was not adequate.

I quite agree with Professor Cook, who is reported to have said that every enterprise in Liberia that means to be self-supporting should be backed up by coffee.

A first-class institution for learning cannot be completed in a day, or even two or three years, without considerable means, and even then it will not be on a firm basis unless particular regard has been had to providing self-supporting environments. Here a coffee farm, annually enlarged to provide future means of paying teachers' salaries, a workshop, a garden for present supplies, poultry for home use and market, fruit trees, and maybe a nursery for coffee scions to supply an increasing demand, would in course of a few years found an institution that would take care of itself. Large buildings would have to wait for time. For present school-room use a part of the spacious foundation already laid might be completed and used until the local income justified a larger outlay for building. I think I should like such

a work in connection with my present labor in the common-school cause.

It may be interesting to you to hear that I was requested to deliver the annual oration on July 26. You will remember that is the national day. Liberia tries to show herself on that day. I would not have accepted such an arduous task had not Mayor Arthur Barclay, who was the master of ceremonies, suggested as a subject "The Common School System." Well, I did my best to help the cause of primary and elementary education. I tried to show the value of small things and small beginnings. I have heard no adverse criticism.

At night the museum was opened. This is intended to collect native specimens of workmanship, natural curiosities, and books for a library. The beginning, though small, looks promising. It is under the management of Messrs. Fred. Johnson, McGill, Dennis, and others.

There was quite an interesting and amusing regatta during the afternoon—grand stand, music by the band, etc. Yesterday the mechanics celebrated. * * *

Yours obediently, J. C. STEVENS, *Agent A. C. S.*

THE EDUCATIONAL STATUS OF THE NEGRO AND ITS RELATION TO HIS INDUSTRIAL AND ECONOMIC DEVELOPMENT.

A few years ago I had the honor of presenting to the Anthropological Society of Washington, D. C., some observations upon the Southern Negro, which embodied the results of my personal experience, obtained during my residence in the country districts of the States where he is in the majority.

Those observations covered his racial character, habits, and environments as well as his mental, moral, religious, and physical development and idiosyncrasies.

My creed, then outlined and subsequently expressed in the Andover Review in September, 1890 (The new basis of national education), is that at the moment the Negro is intellectually, morally, and industrially inferior to the Western Aryan, and that a system of education to be of service to him must honestly, practically, and philosophically recognize the difference

in the present development of the two races, and that the highest intellectual development and social organism are correlative with the widest and longest culture.

I do not deny and have no desire to deny to the Negro whatever his natural faculties, his progress and development, have given him up to the present time, or in the slighest degree to impeach or prejudge or in way qualify the possibilities which the future may have in store for him under favorable conditions for his development; neither do I deny that his race has produced and is producing some exceptionally brilliant men under circumstances by no means favorable.

I maintain, however, that the two races now occupy, and in obedience to an unwritten but inflexible law must follow, two distinct planes of development, a higher and a lower, and that as an obvious corollary the negro, to derive the greatest practical benefit from his enforced tutelage, must not suddenly be thrust upon the higher plane, but be properly instructed upon the line of his own development, within the confines of his own mental, moral, and industrial capacities, or, in simpler phrase, that the educating means employed must be adapted to his racial development and character and to the end to be attained.

There are instances which every one will call to mind in which men distinguished by intellectual gifts have risen from the lower to the higher plane and maintained themselves there with credit to themselves, to their race, and to mankind.

It is equally true that thousands born on the higher plane have by the influence of environment, by the absence or neglect of opportunity and of social advantages, or by the prostitution of natural and hereditary gifts been forced from the higher to the lower plane, where they remain beyond recovery.

It is not my purpose to deal with exceptions, but with the unadulterated, uneducated negro, who forms the great majority of his class in our Southern communities, where the white populations are frequently in the minority.

I propose in this paper to offer a few suggestions as to his present educational status and its relation to his social and economic development.

Neither his reason, training, or moral sense will permit the scientific physician to treat a patient until, after a thorough examination, he has established his diagnosis.

The empiricist, on the contrary, composes his remedy and, without examination or distinction, administers it to all comers alike.

The treatment of our Negro ward by church and state has thus far been to a great and unfortunate extent empirical.

We have given him a religion that he cannot fully comprehend, and without proper consideration of his capacity, heredity, or environment, offered him an education that he cannot assimilate or adapt to his conditions.

In our haste to improve his social rank we have failed to apply the wisdom of Solon, who said of his code of laws that they were not the best he could devise, but the best his people could receive and assimilate.

We have failed to consider and to take account of the wide difference in the mental development and thinking of the Negro and white races, caused, as Mr. Fiske suggests in the Indian race, by "the wide gulf between the experience of the two." Practically, in physical and mental constitution, temperament, and habits, the Negro in America is as much a foreigner as the Italian in Russia, the Frenchman in Germany, or the Chinaman in the United States. He cannot conceal his identity, the mark of his exile, or the traces of his nationality.

Our system of public instruction as applied to the Negro has resulted in giving him false ideas of life and labor.

"The Southern common school, says Rev. A. D. Mayo, especially for the Negro, has been a failure, at best sending forth its graduates unfit for the life they must lead, and with no fitness for that to which they blindly aspire." (*Vide* Report of Commissioner of Education, 1890–'91, vol. 2, p. 915.)

It has been said that "the only rational mode of judging of any educational course is to remark in what degree its functions of preparing us for complete living are discharged."

If we have failed in imparting useful practical knowledge of life and its industries to the children of our own race, which we fear to be the case, the mistake is sufficiently serious—to the Negro it is disastrous. We have thoughtlessly tried to make a white man of him, and the result is as much of an anomaly in education as the mulatto is in race.

We have made a liberal, if an insufficient, and unfortunately misdirected, effort to educate him. We have, in fact, when he

has been able and willing to take what we have offered him, educated him sufficiently and out of touch with his environment.

It has been well said by one of the most intelligent and cultivated of his race in reference to this education, that "the effort is worthless which fits a man for conditions which may never fall to his lot and unfits him for conditions in which he is compelled to earn his livelihood and unfold his possibilities."

"It is enough to note," says Professor Seelye, "that the education to which we are giving such prodigious energy, instead of destroying the real perils of society, does not even diminish them, but suffers them to increase enormously." ("Should the State Teach Religion?" Forum, July, 1886.)

The problem which confronts us is, How to implant in the Negro a more spiritual religion, a more active moral sense, and to raise the whole race industrially; being assured that intellectual development will naturally follow economic and industrial development. The Negro's nearness to a barbarous ancestry emphatically determines his mental and physical character. The prominent characteristics of his racial status which should be considered in his early training are his remarkable memory and his extraordinary imitative faculty, which are coupled with an unusual acuteness of vision and quickness of hearing. The Negro still suffers from the inheritance of ancestral habits, formed where there was no impulse in the climate, no motive to activity in his environment, no necessity but food, which was obtained without labor. He requires to be furnished with the motive for social independence, thrift, and activity. The inferior development of the moral side of his nature follows as a natural corollary upon the stage of his mental and religious and industrial development, and he is a stranger to the foundation principles of practical ethics—self-reliance, self-control, and self-command. Of the deficiency of his moral sense, when compared with more advanced races, he is giving us in our own country a very remarkable and what should be to us a very humiliating illustration of it. Without too largely multiplying figures or facts, it will perhaps suffice to state that the Negro, representing but 12+ per cent. of our entire population, is serving out in our prisons and penitentiaries 38 per cent. of the aggregate sentences of the country. In Washington, D. C., where he

has had every religious, moral, and intellectual advantage possessed by the whites in their school system and upon a basis of perfect equality in development and in educational treatment, I find his criminal record for 1893 to be, upon a basis of a white population of 173,600 and a Negro population of 84,821, as follows:

ARRESTS.

Whites under 16 years, 1 to 308; Negroes, 1 to 56+.
" " 21 " 1 to 138; " 1 to 43+.
" over 21 " 1 to 16; " 1 to 9+.

Of these cases 1 to 5.82 of Negroes, and 1 to 13.69 of whites, were held.

For Assault with Attempt to Kill, there were committed—
1 to 6,430 of white population.
1 to 1,731 of Negro "
For Burglary—
1 to 2,893 of white population.
1 to 633 of Negro "
For Murder—
1 to 28,935 of white population.
1 to 10,602 of Negro "
For Disorderly Conduct—
1 to 83+ of white population.
1 to 18+ of Negro "

From these official figures it appears that in a community where, in the present public estimation, there is a very perfect system of education, and where the laws are not only rigidly enforced, but impartially executed, there is in both races a surprising degree of youthful and adult barbarism.

But among the Negroes, as compared with the whites, I find in the commitments for "assault with attempt to kill" the ratio to be 3.65 to 1; for burglary, 4.57 to 1; for murder, 2.72 to 1; for disorderly conduct, 4.61 to 1, or a mean criminal ratio for the Negro, as compared with the white, of 3.88 to 1—or nearly 4 to 1.

In one year recently, in the same city, the still births were, white, 1 to 824 of the population; Negro, 1 to 271; illegitimate births—white, 1 to 5,769; Negro, 1 to 619.

That the Negro's crime is the natural sequence of the present stage of his psycho-physiologic development and of the errors committed in his attempted education is unquestionable.

As suggested in the first-mentioned paper, he is sadly deficient in logical, deductive, and analytical power—mental defects common in the criminal of all races—and his lack of mechanical and industrial training too frequently lands him in the penitentiary, where trained workmen are rarely found.

The most common, the most generic fact is, that 77 per cent of the convicts in the penitentiary at Joliet, says Mr. E. Stewart, knew no trade, and only 7 per cent. had ever learned a trade by apprenticeship. (*Vide* Journal of Industrial education.)

"The only salvation for the young is the trade school," asserts the superintendent of the Concord, Mass., Reformatory; "the trade schools of the prison are one of the most efficient means of reformation of the prisoners."

INDUSTRIAL CAPACITY.

Skill in the use of tools and in directing machinery is the gift of culture, and in the great demand for skilled labor in the South consequent upon the great industrial movement there the Negro has largely and reluctantly been left behind.

His dislike to continuous labor is well illustrated by the statement made by the directors of a great mining plant in Virginia "that for several years, in order to obtain the required labor, they were compelled to keep on their books twice the number of men needed for actual service." (*Vide* Report Commissioner of Education, 1891, p. 906.

As a common laborer he retains many ancestral peculiarities, belonging to a climate in which there was no impulse and an environment in which every ambition and desire was limited and controlled by his physical needs. Under intelligent surveillance and control he is, nevertheless, comparatively efficient, and is especially valuable where high temperatures prevail, and he has sufficient skill for the common mechanical employments.

In his industrial progress he is hindered by his ignorance of advanced and scientific methods in agriculture, by his imprudence, his thriftlessness, his simplicity, his wastefulness and improvidence.

In reference to his adaptation to the higher mechanical employments, dependent upon mental and physical dexterity, in-

quiries made of several leading cotton manufacturers of the South have developed the following facts:

a. That if employed at all in their mills their number is extremely small, and then only in menial occupations.

b. That they are at present handicapped by the abundance of white labor, which is much preferred.

c. That only when because of a large increase in the number of mills white labor becomes scarce will an effort be made to train them for employment.

d. That with proper training they will become available.

e. That at present, in addition to their deficiency in technic skill, they are hampered by their moral and racial peculiarities and proclivities.

Time, and time only, employed in well-directed educational effort can remedy these defects.

While the common Negro laborer is obliged to accept a somewhat lower wage rate than his white brother at the North, he would, if possessed of the latter's frugality and economy, even with his lower wage, have an advantage over him in the net results of his labor.

This advantage is obtained by much lower rentals, cheaper fuel, less clothing, and less expensive food,* and will be especially obvious if the Negro becomes a factory operative, which, under proper guidance, is soon to be realized in the transplanting of New England textile industries in the cotton States.

In 1889 the great majority of the factory operatives of Massachusetts received a weekly wage of less than $5 a week.

In a private letter from the president of one of the largest cotton mills in the South I am informed that the average wage rate per day in all the operations of his mill is 83 cents or $4.98 per week.

At the same nominal rate, it can be safely assumed that the climatic and other advantages in the South would be equivalent to a one-third greater wage.

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*Sir Henry Thompson states the well-known fact that in the tropics and temperate zones the physical activity familiar in colder regions being incompatible with high temperatures, a very light nitrogenous material suffices; since the waste of muscle is small, only a moderate quantity of fat is taken; the demand for heat production being inconsiderable, the chiefly starchy products supply the requisite nutriment.

Unfortunately no investigation has been made by the Department of Labor at Washington of the net comparative results of Negro and white common labor, but from a report of the Department of Agriculture in 1892 it appears that in that year the average monthly wage of farm labor without board was in the—

Eastern States	$26 46
Western States	22 61
Southern States	14 86

With board in the—

Eastern States	$17 50
Western States	15 36
Southern States	10 00

showing estimated cost of food annually per adult to be respectively in the—

Eastern States	$107 52
Western States	87 00
Southern States	59 00

The differences in the cost of rent, of fuel, and of clothing, all greatly in favor of the southern laborer, added to this difference in his favor of nearly 100 per cent. in the cost of his food, will easily bring the average wage of the Negro farm laborer in the South up to that paid to the white in the East and West, if not in excess of it.

In short, the advantage the Negro possesses in the necessary requirements for food and clothing and the decreased liability to disease (the latter he does not fully improve) cannot be overcome. At the same time it will be well for us and for the Negro to remember that in the South, "a section which is commonly regarded as the one in which his disadvantages are the greatest, is the only section of the United States today where the Negro has a white man's chance." (*Vide* Principal's Report, Hampton Institute, 26th, p. 10.)

The estimated accumulation by the 7,470,000 Negroes in the United States of $26+ *per capita* at the close of the quarter century of their emancipation, creditable as it is, would be more encouraging if the rising generation inherited and perpetuated the scanty thriftness of their fathers. Unfortunately no exact

statement can be made of their property, the States of Georgia, North Carolina, and Virginia being exceptional in their practice of separately accounting.

In the former State in 1890 the Negroes, who numbered 46+ per cent. of the population, held but 3½+ per cent. of the property and paid but 16+ per cent. of their school expenses.

In Virginia, where they numbered 38 per cent. of the population, they held 3+ per cent. of the property.

"In the city of Richmond, Virginia, numbering about 40 per cent. of the population, they paid one forty-first part of the tax on real estate, one-third of the capitation tax, one eighty-sixth of the personal property tax, and practically no income tax, which is taxed in excess of $600." (*Vide* Bulletin A. C. S., No. 4, Mr. Blodgett's article.) In 1891, numbering about 38 per cent. of the population, they subjected the State to 78.55 per cent. of its entire criminal expenses.

Negroes in the country parishes of Louisiana, who number at least one-half of the population, own but a little over one-sixteenth of the property, their *per capita* ownership being but $13.50. When colonized by themselves the least material and social progress is made, and they are found to be the poorest in the blackest and richest in the whitest parishes. In Assumption parish, where he is in the majority and where the sugar planters give him plenty of work, he has $7 *per capita;* in St. Tammany, where he is in the minority, he has $68.75 *per capita.* (*Vide* investigation made by the New Orleans Times-Democrat.)

These facts do not show remarkable material prosperity after a quarter of century of freedom, and it is wiser to try to find the cause of his comparative failure rather than to fold our hands and be content.

THE PUBLIC SACRIFICE FOR EDUCATION.

It can be asserted with perfect immunity from contradiction that no government has so constantly and lavishly provided for the public education as our own. At its very beginning, in the turmoil of party strife and clashing interests and in the shadow of an uncertain future, educational, humanitarian, and social projects had a prominent place in the deliberations of Congress. As early as 1776 the Congress, following numerous colonial

precedents, began its appropriations for universities and common schools.

The act of May 20, 1785, provided for the reservation of lot 16 in each township of the great Northwest territory for public education.

The act of 1787, conferring power upon the board of treasury to contract for the sale of the Western territory, directed that not more than two complete townships should be given perpetually for the purpose of a university.

The acts of April 30, 1802, and March 3, 1803, relating to the Northwestern and Mississippi territories, granted section 16 in every township to the inhabitants of such township for the support of schools.

In 1836 Congress distributed the accumulated surplus of $28,000,000, then in the Treasury, among the States, which was very generally applied by them to educational purposes.

In 1848, upon the organization of the Territory of Oregon, two sections of each township were set aside in place of one, a precedent that has since been followed.

It is estimated by Mr. Dodge, of Washington, who has given the subject a good deal of conscientious study, that under these several acts the States up to the date, June 30, 1893, have received for—

Common schools	82,000,000	acres.
State universities	1,500,000	"
Agricultural colleges	9,600,000	"
Of swamp lands	80,390,000	"
A total of	173,490,000	"

of the public lands, which may be considered as appropriated for educational purposes, although not all the swamp lands have been used for that purpose. To these acres must be added the $25,000 given to each State for agricultural and mechanical colleges and the percentage on the sale of the public lands sold in each State, which has amounted to $7,000,000.

Among the many special grants, Wyoming and other new States recently admitted have together been granted 2,000,000 acres of the public lands for educational uses and 45,000 acres have been granted for deaf and dumb institutions.

The fund already accumulated, mainly from these lands in

the States which were granted the sixteenth section only, is at present estimated at $54,000,000, and in those granted the sixteenth and thirty-sixth at $32,600,000, or a total present accumulation of $86,600,000.

In twenty-four States the agricultural and mechanic arts college fund amounted in 1890 to nearly $6,000,000. The prospective value of many of these gifts is enormous. Those to Nebraska are now valued at $25,000,000, the lands of Minnesota at $20,000,000, and those of Texas as much more.

Owing to the recent admission of the Dakotas, Montana, Wyoming, Idaho, and Washington, no fund had been created in 1890, but in time it will be of great value. It is estimated that for teaching alone in the United States $146,000,000 is annually spent. Beside these munificent provisions for educating the masses, 160,000,000 acres have been appropriated for railways, canals, and other internal improvements and economic purposes. (*Vide* Journals of Congress, compilations of J. C. Dodge, Esq., in *Evening Star*, Washington, D. C.; article "Public School Funds," *Harper's Weekly*.)

The native Indian, the ward of the colonies, became the ward of the General Government.

In February, 1776, the Congress resolved that "the Commissioner for Indian Affairs be directed to consider of proper places in their respective departments for the residence of universities and schoolmasters for the propagation of the gospel and the promotion of the civil arts among the Indians." (Journal of Congress, vol. 2, p. 49.)

The appropriations for Indian education thus early begun have continued and increased until in the present year (1894) they amount to $2,243,497. (American Missionary, vol. 6, p. 218.)

All these public and private efforts by the Government and the churches, by philanthropic societies and individuals, for his christianization, education, and civic training form an interesting medley of successes and failures, and viewed together may, because of false methods and treatment, be considered as giving very slight grounds of encouragement to the friends of the aborigines.

General McCook has recently declared that the "Navajo Indian of today is but little advanced over the Navajo of forty years ago."

THE NEGRO'S OPPORTUNITY.

As unrighteous and barbarous as was the enslavement of the Negro, the discipline, environment, and practice of life in the society of an advanced race was a great and uplifting advantage to him.

"In a state of servitude the Negro was disciplined into a fixed and industrious life by the regulations of the system which enslaved him; he was improved in manners and elevated in his general conceptions." (Bruce: Plantation Negro as a Freeman.)

As feeble as his present development is, his servitude resulted in placing him much nearer to the manhood of complete citizenship than the Indian, with a superior endowment, at the close of nearly three centuries of effort, has been brought.

The Negro upon the abolition of slavery became, with the Indian, the co-ward of the State and National Government.

For nearly a third of a century he has not only shared with Indians and whites upon equal terms the munificence of these public educational provisions, but has been the subject of extraordinary private benefactions and of the anxious solicitude of the ascetic humanitarian.

It is impossible to represent correctly in currency the depth or extent of this generous interest, or to give in detail the vast sums of money annually or hitherto expended by the States, missionary societies, religious bodies, and by individuals for his evangelization and education. At best it can be but approximately determined.

In any such statement the amounts appropriated by the States for exclusively Negro education in excess of the amounts paid by the Negro into the public treasuries should appear and would have a deservedly prominent place.

While it is true that such expenditure could be amply justified by the selfish motive of the preservation of life and property in the States where the Negro abounds, we fail to find any evidence that such has been the leading motive; in fact, there is great cause for regret that it has not been more prominent, for in that event even greater, more reasonable, practical, and philosophical methods would have been employed, much to the advantage of the Negro and of society at large.

Unfortunately it is impossible to obtain the amount of this

expenditure, for in but eleven of the States is the expense of maintaining white and Negro schools separately given, and in only a minority of these is there any racial separation of taxable property.

That Negro education in the former slave States is carried on very largely at the expense of the whites is unquestionably true.

The superintendent of public instruction of Virginia estimates that nearly or quite two-thirds of the expense of educating 68,000 Negro children is paid by the whites. The secretary of the State estimates that $6,000,000 have been spent for the education of the Negroes between the years 1870 and 1894, and adds "this estimate is very conservative."

In North Carolina he pays about one-half of his educational expenses, "and very little of any other."

In Kentucky the governor is reported to have said that he pays but about one-thirteenth of his expenses. The State superintendent of public instruction reports $334,528 as paid for Negro education for the period 1875 to 1894, inclusive.

In Georgia he pays but one-sixth of his school expenses.

In all the southland States it is estimated that over $5,000,000 is annually spent for his education, of which sum, as before suggested, the greater part is furnished by the whites.

It is thought that at least $1,000.000 are thus spent by the State and municipal authorities and by the benevolent in Georgia alone annually.

Texas in nine years has spent $6,000,000, and in like proportion to their Negro population have most if not all the States contributed for the elevation of the race.

The Commissioners of the District of Columbia report that $4,770,000 were expended by the Government between the years 1865 to 1894, inclusive.

The estimate is made that the Southern States have given for this purpose in taxation since 1870 about forty millions of dollars and the Northern States in donations about seventeen millions.

About a million dollars comes yearly from the Northern and over three millions from the Southern States. ("The Hampton N. and A. Institute and its Work," page 6.)

Among the public and private institutions set apart for this purpose there were in 1891 fifty-two normal and industrial

schools maintained by the States and by various religious denominations and having 10,000 students; twenty-five sectarian and non-sectarian universities and colleges, having 8,000 students; forty-seven institutions for secondary instruction, having 12,000 students; twenty-five schools of theology, having 700 students; five schools of law, having 100 students; five schools of medicine, with 240 students; all, with two exceptions, located in the States formerly known as slave. Beside these, there are in the South sixteen schools receiving both State and Federal aid and offering to the colored youth industrial and agricultural training, having about 2,500 students. (*Vide* Report Commissioner of Education, 1891.)

In educating and evangelizing work among the Negroes the various religious bodies have been especially active. Among these bodies the Congregationalists stand easily first, claiming to have spent for the Negro since 1865 $11,000,000 and to be now spending $400,000 annually; the Methodists to have spent since emancipation $6,187,000; the Freedman's Aid and Southern Education Society of the Methodist Episcopal Church, $3,000,000, and to be now spending $350,000 annually in giving religious and industrial training to 3,000 students; the Presbyterian Board of Missions for Freedmen in twenty-nine years have spent $2,400,000, and in addition to this contribution founded Lincoln University, Pennsylvania, in 1859, and supported it since that date. The Baptists, since 1865, $3,000,000; the Southern Presbyterian Church, $55,000 between the years 1878 and 1894; the Christian Church, since 1865, $100,000 and are now expending annually $10,000.

The commission of the Protestant Episcopal Church for work among the colored people of the United States are spending $60,000 annually, of which the Negroes gave in 1891 $22,500.

The Freedman's Aid Society, of which Levi Coffin was general agent, claims to have spent before it was merged in the American Missionary Association $134,000, besides, a large amount in materials.

The African Methodist Episcopal Church raised for the educational purposes of its own race from 1872 to 1884 $111,175, and since 1884, when the educational department was put upon a working basis, and including 1892, $455,000, or a total in twenty years of $566,000.

This contribution, upon the basis of its membership and adherents in 1891 (1,908,683), is equivalent to 28 cents *per capita* in the twenty years, or upon that of membership alone to $1.19 *per capita.*

Based upon the average membership, if it can be obtained, the *per capita* contribution would be slightly increased.

The Unitarians, limited in number, forward in every good work, but almost unknown in the Southern States, have not established sectarian schools, but have been liberal contributors in men and money and prominent in their benefactions to Hampton and Tuskegee.*

From the Slater fund, during the nine years from 1883 to 1894, there have been distributed $440,000.

From the Peabody fund, established in 1867 with $2,100,000 and increased in 1869 to $3,500,000, there have been distributed in Negro work, according to the statement of Richard R. Wright, A. M., in his monograph on "Negro Education in Georgia," $560,000—a statement which I have been unable to confirm from any official source.

From the "Hand" fund of $1,000,000, about $50,000 annually since its donation.

By the Society of Friends, $1,000.000. (Dr. Curry: Occasional Paper No. 3.)

The records of the Freedman's Bureau are too confused and fragmentary to be of any value. It is, however, estimated from official documents that under its supervision from $3,000,000 to $5,000,000 were expended for educational purposes between November, 1865, and August, 1871.†

Dr. Curry states, in "Occasional Papers," No. 3 (loc. cit.), that the English churches and friends have contributed through our own philanthropic bodies $1,000,000.

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*The latter institution, the Tuskegee Normal and Industrial Institute, which is doing some excellent practical work in teaching the Negro how to help himself, has received in thirteen years from various sources $422,000, of which sum the students contributed in money $51,450, and have also contributed in labor on the farm and elsewhere to the amount of $187,000.

† In October, 1869, General Howard, Commissioner of the Freedman's Bureau, says: "Hostility to schools and teachers has in great measure ceased," and reported the cost of the bureau at $13,029,816! (*Vide* Occasional Papers, No. 3, Dr. Curry.)

On the authority of the treasurer of Howard University, District of Columbia, $308,400 have been spent for that institution.

DOES HE IMPROVE IT?

The inquiry as to the spirit and degree in which the Negro has accepted and the manner in which he has improved his educational opportunity so generously offered is a very pertinent one.

As in his industrial training he is hindered by his crude technic development, so in his intellectual education he is hindered by his want of appreciation or understanding of its value as a means to obtain an end by his heredity and ignorance.

His desire for education, which is not and cannot be as great as is generally supposed, springs rather from his remarkably developed imitative and imaginative faculties, already alluded to. One who understands the purpose of and really desires education is willing to make extraordinary sacrifices to obtain it. There are exceptional instances, but in the masses of the Negro population there is no evidence of such sacrifice. I am inclined to think that the desire was greater *pro rata* among those liberated from slavery than it is in their descendants; but even this superficial desire is controlled largely by his poverty, his love of pleasure, of ease, and his natural dislike to personal exertion. If the pressure of these is not too great, he is willing, frequently glad, to accept it at the hands of others, but will rarely make any personal sacrifice for it.*

"The blacks object to taxes," says Mr. Froude. "As long as there are white men to pay them, they will be satisfied to get the benefit of their expenditure." (English in the West Indies, p. 23.)

In consideration of his history, this dependence of the Negro is not so remarkable as its absence would be—it is the result of a long-continued habit.

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* "The colored people, from which this school draws its students, have greatly improved in condition within the last twenty years, and there is little doubt but that they can furnish more aid to their children. * * * It is thought that a larger proportion of money ought to be contributed by them. In the circulars sent out this year a demand for an increase in such payments has been made." (H. B. Frissell, principal Hampton N. and A. Inst., 26th Report.)

In the educational race he is also handicapped by his thriftlessness and consequent poverty, even where his opportunity is unquestionably equal to that of the white race and where his economic environment is especially favorable.

The District of Columbia, where the wards of the nation are under its immediate supervision, has, as before stated, a remarkably elaborate system of instruction for both races, combining intellectual and manual training and technical cooking and sewing schools.

Here, where the conditions for a full attendance are as favorable as they are likely to be anywhere in the country, we find the average attendance to be but three-fourths of the Negro enrollment, showing the lamentable fact that one-fourth at least, and probably more, of the Negro children of the District "do not receive public instruction, and, as far as can be discovered, no instruction whatever." (*Vide* Report Board of Trustees of Public Schools, D. C.)

If this is the condition in Washington, what it is in the "black belt," where the economic conditions are not as favorable and where the ratio of the Negro population to the white is frequently three to one, and sometimes six to one, can easily be surmised.

	Percentage of colored children of school age "enrolled."	Percentage of colored children enrolled who "attend school."	Percentage of "colored" of whole number of school age.
Alabama	46.33	62.48	46.15
District of Columbia	62.34	74.75	35.49
Georgia	48.16	58.63	48.41
Louisiana	29.15	67.66	51.58
Mississippi	62.13	56.14	59.29
South Carolina	41.06	71.38	62.66
Virginia	48.34	53.54	41.47
North Carolina	54.64	55.87	37.48

Stated in another form, the colored children of "school age" number one-half of the whole white and black in these States.

Of the 2,000,000 colored of "school age" but about 1,000,000 are enrolled, and only 625,000 attend school, 1,375,000 of school age remaining out of school.

Of the 2,000,000 whites in the same States of "school age" 1,240,000 are "enrolled" and 800,000 "attend school," 1,200,000 remaining out of school, which is not a favorable exhibit for either race.

Of the fifty-nine parishes of Louisiana twenty-nine have a Negro majority. In the nine parishes having the largest Negro majorities but 37 per cent. of the white and black "educable" children or children of school age (6 to 18) are enrolled in the public schools. In the two parishes which are almost entirely Negro and having 10,337 white and colored "educable" children, 3,868, or the same percentage, is enrolled.

No doubt a number of the white children in these parishes attend the private schools, but not a sufficient number to affect the result.

In seven parishes having a white majority I find 31,799 "educable" children, white and colored, and an "enrollment" of 16,464, or 51+ per cent. (*Vide* Report of Superintendent of Public Instruction.)

The enrollment in the whole State in 1891 was 33.73 per cent. of the school population.

In the State of Maine in the same year, 87.12 per cent.

In the South Atlantic and South Central divisions, which include most of the old "slave States" and the great majority of Negroes, 60.95 per cent. are enrolled.

In the North Central and Western divisions, 74.19 per cent. (*Vide* Report Commissioner of Education, 1891.)

In North Carolina, as in some other States, the "poll" tax is appropriated to educational purposes. A large number of Negroes do not return themselves for this tax, and of the assessed taxes 6.50 per cent. of the whites and 28 per cent. of the Negroes are defaulted.

In Georgia, in 1893, of the 55.5 of the colored school population which were enrolled, only 33 per cent. remained the entire session. (S. D. Bradwell, State school commissioner of Georgia.)

In Virginia the average age of those in attendance is but 10.8 years, and the average attendance but 33.67 per cent. of the whites and 24.21 per cent. of the Negroes of school age.

In the whole country we are confronted by the somewhat appalling fact that our schools for white and black are kept open for less than five months in the year, and are attended by the average pupil less than three months in the year, and that the average schooling of the entire population for a lifetime is but two years, four months, and ten days.

From these and other similar facts easily multiplied we gather

certain obvious conclusions in addition to those already mentioned, viz:

That the popular belief in the great advance in the public education during the last thirty years is mainly due to the increase in the "enrollment" and in the number who can "read or write."

That the relation between "enrollment" and "education" is of very uncertain value.

That the true test of the application of our school system is not in the "enrollment" but in the proportion of children of school age, "educable" children, who attend school to the whole number of such children.

That the increase in the number of those who can read and write is not in itself sufficient evidence of education. Literacy does not increase religion, improve public morals, or decrease crime.

It is the exploded creed of the doctrinaire that education, without reference to moral or religious habits, will make men good.

Massachusetts has had an increasing and high rate of literacy, but her prisoners of all nativities have increased from 1 in 804+ in 1850 to 1 in 351+ in 1893, and the ratio of the commitments to all her penal institutions of American born in 1893 was 1 to 248+ of her population and of all nativities, 1 to 130+. In the city of Boston the ratio of prisoners to population in 1893 was 1 to 226.

Neither is the knowledge or understanding or the composition of the highest moral precepts by any means conclusive evidence of the possession of moral sense or even of civilization, as we estimate it.

That the indifference to education is much too general in both races, and is especially pronounced in the States where the Negro abounds and where there is the greatest need.*

This indifference is manifested in the frequent failure to make education compulsory where it is possible.

In the failure to increase the school tax to the constitutional limit.

In the neglect to make the poll tax used for the support of

* Of the whole number of Negroes of "school age" in the former "slave States" but 52 per cent. are enrolled in the public schools to 68 per cent. of the whites.

schools compulsory because of the frequently feeble comprehension of duty, and in other ways.

That this indifference is due in part to the influence that two races in hereditary development, superior and inferior, and members of the same community, unconsciously exert upon each other in the ratio of their numbers and to the resulting gradual *rapprochement*, as well as to the vastness and perplexity of the problem with which the whites, so frequently in the minority, have to contend in the presence of a race more ignorant, more thoughtless and thriftless than themselves.

That the burden of taxation in the Negro centres of population is made heavier by the much larger number of children and the correspondingly smaller number of adult tax-payers—a burden chiefly to be borne, as we have seen, by the whites.*

That the necessity for a great-hearted philanthropy is as immediate and peremptory as ever, as the States directly involved are unable at the moment, for various reasons, to successfully cope with the problem, and that still scattered through the "black belt" are thousands of children of school age in homes where, from necessity, the common decencies of life are neglected, and which, because of sheer poverty or the mental and moral incapacity of the parents, are the weakest and most reinless of all uplifting forces.†

The one-room cabin is declared and recognized by that conference to be the source of hideous moral degradation and disability.

That the commercial interests of the world, which were first prominent and largely, if not solely, influential in the planting as well as in the abolition of slavery, should not forget their obligation to the descendants of the slave, and liberally provide for their education in citizenship, and that the ratio between the amount we expend for luxuries and drink and what is spent for the uplifting of society must be largely decreased, as the day is close at hand when every citizen of the United States will have

* The number of children to the adult population in the South Central and South Atlantic divisions is twice that in the North Atlantic and Western divisions and five times as large in some States as in others.

† As to the prevalence of these conditions in the "black belt" a Negro presiding elder at the third conference, held at Tuskegee, February, 1894, declared that he had traveled over eight counties, and that 85 per cent. of the people still lived in one-room cabins.

the importance of true education brought home to him by finding himself a member of a community in which neither the honor of his family, his right of property, nor the justice of good government or the majesty of the law will be respected; and, finally—

That our Southern planters, who, like those of Jamaica, have found out that it is cheaper to pay wages than to own slaves, should from purely selfish. if from no other, motives cheerfully provide for the Negro a more practical, complete, and moral training and education than is now given him.*

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*I have developed from the report of the school commissioner of Georgia, Hon. T. D. Bradwell, the singular facts that in the counties of that State in which the rural white school population exceeds the black from the ratio of 4 to 1 to 160 to 1 the white illiteracy is greatest, and in the counties where the black exceeds the white the white illiteracy is least. In the counties where the two races are about equal the white illiteracy is higher than in those where they are greatly in the minority, while in all the counties examined, in each of the ratios named, the black illiteracy is stationary at an average of about 29.38 per cent. Throughout the State the white illiteracy in the country is 13 per cent.; black, 29 per cent.; white illiteracy in cities, 3 per cent.; black, 15 per cent. In the 28 counties in which the whites outnumber the blacks from 4 to 1 to 160 to 1 the white illiteracy is 16.28 per cent.; black, 30.28 per cent. In the 23 counties in which the whites outnumber the blacks from 2 to 1 to 3 to 1 the white illiteracy is 13.82 per cent.; black, 28.39. In the 20 counties in which the populations are about equal the white illiteracy is 9.15 per cent.; black, 28.30 per cent. In the counties in which the blacks outnumber the whites from 4 to 1 to 6 to 1 the white illiteracy is 5.16 per cent; black, 30.16 per cent. In the 27 counties in which the blacks outnumber the whites from 2 to 1 to 3 to 1 the white illiteracy is 5.66 per cent.; black, 29.81 per cent. The lowest black percentage of rural illiteracy is 5 per cent. and the highest 53 per cent., the highest white illiteracy being 27 per cent. Without proper examination an effective argument against the theory that two races in hereditary development—superior and inferior—retroact upon each other in the ratio of their numbers might be founded upon the fact shown above, that in the counties where there is the greatest number of blacks in proportion to whites the white illiteracy is least—the instance in which we should suppose it to be the greatest and to approach more nearly that of the blacks. I think, however, that the force of this argument is more apparent than real, as in those counties there are probably large plantations in white hands, employing large numbers of blacks, the white children being educated in their own homes or in private schools and under better conditions than in those counties where the "poor whites" are more numerous.

THE FAILURE OF OUR SYSTEM OF PUBLIC INSTRUCTION.

That our system of instruction has thus far failed to implant in the Negro race a desire for a higher and purer religion; to develop and strengthen his moral sense; to decrease his tendency to crime; to increase his industrial or mechanical capacity in the years when it is most needed; to impart high ideals of life and of the dignity of labor; to teach the necessity for frugality, thrift, and industry, that the servant by his thrift may rise to be master; to take proper advantage of the Negro child's remarkably developed natural faculties of observation and memory; to root out his feeling of dependence and to teach him self-help; to obviously strengthen his reason or train his judgment, is apparent to all educators and interested observers and is abundantly supported by facts.

A few years since the accomplished editor of a well-known Northern journal, after a tour in the South, wrote:

"I think the education of the Negro along the lines now pursued an impossibility. They should be taught in manual training and industrial schools, and should be made to understand that no man can live without work."

The truth and wisdom of this remark has now become painfully apparent in the strong light of wasted opportunity. The Negro must be taught to help himself and his self-respect created or aroused; that his economic condition (which, in comparison with his fellow-laborer of the North, is not as bad as he thinks and is encouraged to believe by those who know little of it) is due rather to his extravagance and heedlessness in individual expenditure than to a low wage rate. He must be taught and be given the opportunity to learn that the best help for him is self-help, and that misdirected charity in its ultimate result is not only humiliating but pauperizing.

When we reflect that an average town in the United States, with 1,000 pupils in school, has 964 in the primary and grammar grades, and but 26 in the high school and 10 in the college or professional school; and, further, that the average Negro and white child, at the utmost, receives less than two and a half years' preparation in school for a life of labor; and, still further, that in the South Atlantic and South Central divisions of the Census Bureau, the home of the Negro, 97.50 per cent. of all the

pupils, white and black, are in the elementary grade, and that 88 in every 100 of white and black in all the States who are being instructed at all are in the public schools, we shall understand more thoroughly where to place an effective check against the rising tide of crime and barbarism.

That we have committed a great, unpardonable, and irretrievable error in abandoning religious instruction in our schools cannot be reasonably denied, and, if an error in our own race, it is a crime for which we are answerable to the Negro, who, in its true and hallowed sense, as the center of all uplifting forces and emotions, rarely knows a home.

The end of primary instruction in Germany, as it once was in our own country, is moral and religious education, and in any reconstruction or adaptation of our educational system to our present necessities the first requirement will be a religious and moral foundation; the second, industrial, manual, and technical training; the third, intellectual training, which in great part will be the outcome of the first two.

The kindergarten for the Negro is an imperative necessity to his rational development, giving him strength at a vital point, and should be encouraged everywhere for white and black.

Agriculture, in districts largely agricultural, should be represented in the curriculum of the elementary schools, and, as Dr. Boyd Carpenter (Bishop of Ripon) wisely suggests for the agricultural classes of England, the boys should be sent out for two or three hours every week under a competent farmer to be instructed in the details of farm-work and the use of tools. For the parents the teachers' institutes could afterward be used for giving instruction in scientific methods of agriculture, of which the Negro is sadly in need—an ignorance which is largely instrumental in his impoverishment.

The much-talked-of and objurgated "mortgage system" of the Southern money-lenders, by which the Negro obtains money upon a prospective crop, is a result rather than a cause of poverty. It is an evil as poverty is an evil—if there was no poverty there would be no place for it and it would disappear.

In connection with this agricultural training, the use of simple mechanical tools could be taught, and to the girls the rudiments of domestic arts. In every district of 3,000 inhabitants agricultural and mechanical schools should be established, where

agriculture and the common trades can be mastered. In Switzerland, cantons with a population of 300,000 or less have 100 trade and industrial schools.

The advantages of this training have been found to be—

a. Imparting dexterity of hand, and physical, mental, and moral development.

b. Implanting a love of and a respect for labor.

c. Training in attention, industry, and perseverance.

d. Training the eye and mind to conceptions of form, harmony, and beauty; and

e. Stimulating the child to intellectual and moral honesty.

The lower stratum of the population in every industrial community consists of those who are, from habit, absence of occupation or trade, or evil habits, constantly in danger of lapsing into pauperism.

The Massachusetts Bureau of Statistics proposes, among other methods of reaching this class, the establishment of training institutions to develop skill on the part of the lower grades of the unemployed for the purpose of enabling them to become self-supporting and efficient members of the industrial forces (*Vide* part 1, 25th Annual Report). It will be found more practical and economical to use the public school for this purpose.

Educators and cultivated observers, white and black, are nearly unanimous in the opinion that our system of public instruction, for the Negro at least, is too intellectual, and that the attempt to give him secondary education has thus far proved fruitless for various reasons already suggested. It has its place in every educational scheme, but the Negro has not yet reached that place in sufficient numbers.

Mr. T. Thomas Fortune, as a representative of his race, says: "With no prospect of ever putting their Latin and Greek to practical use, this unfortunate people are crammed with scholastic learning, when their situation demands exclusive attention to industrial education. They should be instructed for the work to be done. Many a farmer boy has been spoiled to make a foppish grumbler or loafer, a swaggering pedagogue, or a cranky homiletician." ("Black and White," etc., by T. Thomas Fortune.)

Charles Dudley Warner echoes this opinion: "Whatever may be the opinion about the propriety of attaching industrial train-

ing to the public school generally," he declares that "there is no doubt that this sort of training is indispensable to the colored people." (Harpers' Magazine, September, 1888.)

"Our past instruction has been too much in the line of intellectual training and too little of that kind which produces intelligent and skilled workmen," asserts Mr. Waring, colored supervising principal of Washington, D. C.

Rev. Alexander Crummel, a cultivated colored rector of Washington, D. C., calls for industrial training and the limitation of intellectual training to the three "R's" and geography.

A colored schoolmaster in one of our large cities asserts that "the Jordan in which we must dip and be clean is scientific industrial training."

"I come back thoroughly convinced of the importance of industrial education," says E. Hyde, of the Hampton Institute. "In my mind, there is no doubt of its being the most important part of our work. During my trip in the South I was struck by the number of bright colored boys and girls who were graduating from the grammar and high schools at fifteen or sixteen years of age. The question was asked, 'What is there for them to do?' and the reply was made that there is but little for them to do, unless they are taught to work and become ambitious to learn trades."

That great apostle to the Negroes, General Armstrong, as early as 1876 was equally emphatic: "What the Negro needs at once," he declared, "is elementary and industrial education and moral development. The race will succeed or fail as it shall devote itself with energy to agriculture and the mechanic arts."

The far-seeing Jefferson pleaded for the industrial training of the Negro and for a college in every county, and Rousseau's main thesis is found in his claim that his system is nature's method of development, and "that the great secret of education is to manage it so that the training of the mind and the body shall serve to assist each other.

The taunt now so frequently heard, "If you educate a Negro you spoil a field hand," should be deprived of its sting by *real* education; but unfortunately under the present conditions neither the necessity nor the demand for agricultural and mechanical training for the masses can be met for various reasons:

a. Because the number who can afford the time or the money

to attend or have the requisite training or education to meet the requirements of the State and private industrial schools is so extremely small.

b. Because there is little genuine and effective teaching of agriculture or the trades in these schools, consequent on the utter absence of preparatory schools "and the total lack of preparation with which the pupils enter the course, a great part of the four of five years of their attendance being spent in getting them ready for the real work of the school." (*Vide* Report Commissioner of Education, 1890–'91, vol. 1, p. 624.)

c. Because of the disinclination of the great majority of the pupils after finishing the course to engage in agriculture or the trades. The Tuskegee, Alabama, industrial school is one of the best of its class, and officered entirely by colored men. Of 139 of its graduates, from 1885 to 1893, 93 are now teachers, two only are teaching mechanics and one is a "superintendent of industries," but six are following trades and but one "farming." Of the remainder, eleven women have the care of families, and other graduates are employed in various occupations not connected with agriculture or mechanics. (*Vide* Catalogue of Tuskegee Institute, 1893–'94.)

Replies from seventeen institutions for the intellectual and industrial education of colored students in answer to the question, What does the colored man do after completing his college course? show that of 1,243 graduates only 12 became farmers, one a carpenter, and two mechanics. (Report Commissioner of Education, 1890–'91.)

Of the 650 students of the Hampton Normal and Agricultural Institute but 35 yearly graduate with teachers' diplomas, and "among them a very few are trade graduates; these few are in demand and are doing good work as industrial teachers; * * * but many go out without the school's diploma." (*Vide* 26th Annual Report, p. 10.)

These institutions, instead of serving the purpose of their establishment—the leading of the masses out of darkness into the marvelous light of improved agriculture and the development of mechanical skill—are, for want of opportunity to carry out their especial design, usurping the province of the normal school in intellectual training. The importance of bringing the agricultural college down to the people will be understood when

we consider that more than half of our entire working population, white and black, is engaged in agriculture and less than 10 per cent. work in factories. In the Southern States the proportion of agricultural laborers is much larger. And the practical question is naturally suggested: How is this transformation of present methods to be accomplished? That there are practical and financial difficulties in the way cannot be denied; neither can it be denied that they may be overcome by a temporary self-sacrifice in increasing expenditures, by a wise adjustment of existing means, and by a few radical changes in legislation. I suggest:

a. That secondary education, at the public expense, in the South Atlantic and South Central divisions of the Census Bureau—the home of the Negro, and where 97.50 per cent. of all the pupils, white and black, are in the elementary grade—be abandoned, as it cannot result in hardship to either race, for the reason that those who can afford the time to take it can in a majority of cases afford the expense. In any event, it would be a sacrifice of the few for the many.

b. That the State agricultural and mechanical colleges and private industrial schools be devoted entirely to the education of teachers for the instruction of the elementary schools in religion, morals, the three "R's," elementary economics, agriculture, mechanics, and the domestic arts, which schools will then in turn furnish the preparation for the higher normal and industrial schools now so manifestly absent, and an opportunity for enlarged work to the teachers already prepared in these institutions, of which they are now deprived.

c. That the conduct of these normal institutions and the seminaries for religious learning should in each State be under the advisory control of a competent commission, which shall eventually remove the reproach voiced by Colonel T. Jones before the Louisiana Educational Association, that "we appropriate funds for Negro country schools and employ the ignorant and superstitious to teach ignorance and superstition." (*Vide* Report of the Commissioner of Education, 1890–'91, p. 965.)

d. That education be made compulsory.

e. That suffrage be made to depend upon educational qualification—a measure, however radical it may now appear, upon which to a great degree depends the future economic and social

prosperity and the intellectual advance of the two races, and which will stimulate in the Negro and the poor white the desire to be educated to understand the responsibilities, to exercise the rights, and to appreciate the dignity and the immunities of American citizenship. The conditions upon which the right to vote ought to depend, as formulated from the writers upon suffrage by Senator Hoar, of Massachusetts, are these:

1. A stake in the country.
2. Attachment to the country.
3. Capacity to judge of the character of the candidates.
4. Capacity to judge of the public interest.
5. Contributions to the cost of government.
6. Capacity to serve it in public office.
7. Capacity to bear arms in its defense.
8. An intelligent interest in public affairs.
9. Sufficient education. (*Vide* article in Century Magazine, August, 1894, "The Right and Expediency of Woman Suffrage.")

Subjected to these conditions, an extremely small part of our Negro population could at the moment exercise the right.

f. That to accomplish these educational reforms the community must, in the words of General Brinkerhoff, "be taught to embrace a larger view of education than consists in merely imparting information," and in those of Superintendent Balliet, of Springfield, "be brought to understand that the school is an artificial environment formed for the purpose of preparation for a subsequent natural environment," and to realize that "in a republic it is first necessary to make citizens. In a monarchy or under a despotic empire the task is less urgent or less difficult, for it is easier to be a subject or a slave than to be a free citizen and a member of a self-governing society." (*Le Temps*, Paris.)

g. That as the education thus far attempted for the Negro has been largely at the expense of the whites, it is in their power and an obvious duty to make such alterations and to introduce such reforms in their methods of instructing him as his decreasing morality, his increasing barbarism, his economic ignorance, and present educational status imperatively demand.

In any event and in all that we do, let none forget that however disinclined we may be to accept the obligation, the Negro is our especial ward, and that we are bound by a common humanity, by the credit of our superior civilization, by the sacred

obligations to our children, by our patriotic duty to the Government and our country, by our selfish interest in the preservation of property and our civil liberty, to raise him socially, mentally, morally, and industrially to a higher plane than he now occupies and to fit him for an exercise of his civil rights, which shall be neither revolutionary nor dangerous.

GEORGE R. STETSON.

WASHINGTON, D. C.

SIERRA LEONE AFTER A HUNDRED YEARS.

"Sierra Leone After a Hundred Years," with many excellent illustrations, by the Right Reverend E. G. Ingham, D. D., Bishop of Sierra Leone, has just been published by Seeley & Company, Limited, Essex street, Strand, London, and will richly repay the perusal of every student of the great problems of Africa and the Negro race now attracting the attention of the civilized world.

The following extracts from this very interesting and instructive volume contain some of the views of the author:

"We cannot more suitably conclude this chapter than by commending to all Africans in America and the West Indies *the principle of selection* acted on by the Sierra Leone Company in 1787. *Those who are impecunious, unthrifty, unsuccessful, and unsteady in the lands of their adoption had better never return to Africa.* Disappointment will certainly await them, and their advent will do more harm than good. But to the true-hearted son of Africa, who has profited by his long exile and learned many things from those whom he once served, who has the fear of God in his heart, and also some love for his race and country, Africa offers a unique sphere for effort and successful enterprise and a climate to which he can rapidly adapt himself once more; and many are thinking that such *a limited repatriation on the part of those of her sons who have her true interests at heart and who possess qualifications that her indigenous peoples cannot yet so well command, is just the very solution for which the knotty puzzle of the African problem is waiting.* * * *

"It is much to be desired that the people should get upon their lands as soon as possible, for unless the spirit of trade, which insures gain and laziness to the settlers, is superseded by

the more useful one of agriculture, it will not only be injurious to the company, but very detrimental to the morals and happiness of the public. * * *

"While thankfully acknowledging the fact that the leading Mohammedans are always on our side in any agitation in respect of limiting or controlling the liquor traffic, yet we cannot but feel that their presence in such large numbers in the midst of our colony is a distinct danger to an imperfectly developed Christian society. We are disposed to believe that the words of their Koran are only a fetish and a charm to the rank and file of their adherents; that great superstition prevails among them and is propagated by them. We often see various words of the Koran being sewn up as charms for sale, and alas! they have been bought by some of our nominal Christians. We have reason to believe that medicine-men from among their number keep alive in the community many hurtful superstitions; and so retard not only true religion, but also true medical science, and so long as this higher-grade heathenism, while complacently congratulating itself that it knows God, makes such ample provision for the lusts of the flesh now, and (as it thinks) hereafter, and grows fat by feeding on such a community as ours, we are not likely to win them to our way of thinking.

"On the other hand, there are many country people who would be classed as Mohammedans who engage themselves as our servants, mainly for outdoor work; but they are so simple and unsophisticated that, without a thought, they will come in of their own accord to our family worship, and soon be heard repeating 'Our Father,' etc., with the rest of the household. These, it is evident, can be won, and some little attempt is now being made by night schools and other means to reach people of this class. The Mohammedans, no doubt, largely engage in trade, but they appear to belong rather to the leisured class, and are chiefly conspicuous in the street by fine, loose robes, which do not suggest hard work. * * *

"A book was lately written by an African occupying an important position on the west coast, in which he points out what he believes to be the malformations and shortcomings of his people, and he advocates what is called miscegenation as the remedy for these so-called defects. We scarcely remember ever to have read a more unwise or painful set of arguments, and we are glad

to believe that the great body of educated Africans are not with him in his theories. We would give far different counsel to those who may be disposed to listen to our advice. With Lawyer Lewis (a distinguished African of Sierra Leone), in his centenary oration, we cordially agree, that all newer and weaker races have risen by imitation; but he would agree with us that it must not be slavish imitation, and certainly not the obliteration of distinctions that God in his providence would seem to have ordained. It is high time for the Africans, who number among themselves quite as many good-looking people as other races, to oppose any miserable and misguided tendency to apologize for their color. What is there wrong about it? So far from there being any need for apology, it is more than time for a greater conservatism to obtain in their appropriation of English ways and habits. Some of these ways are by no means to be recommended even to English people, while others are hopelessly unsuited to Africa and her people. We are confident that a truer view of the situation will be created as true education spreads, and that our repatriated fellow-citizens will have more and more reason to thank God that they are not in a false position, as so many of their race in America and even in the West Indies seem to be, but that they are in their own land, with absolutely nothing to hinder their working out their true destiny and development. * * *

"We remember holding a conversation a few years ago with an African thinker of repute in Sierra Leone, and there was a point that came under discussion that may well claim a place in this chapter.

"This gentleman affirmed that the Christian churches are living in a fool's paradise if they think to raise Africa at once to the Christian standard of morality; that organized hypocrisy will be the certain result of enforcing that standard, and that licensed polygamy would undoubtedly be replaced by secret concubinage. He said that some writer had brought out a book in which he marked off certain zones within which monogamy will not live, and that the greater part of Africa was within that zone. He pleaded for a period of preparation for Christianity to be granted to the race, such as the Jewish system afforded to the emancipated Israelites. He thought that either Mohammedanism must be that intermediate step, or that the church should

lower her standard slightly, so as to stoop the better to lift them up. We asked him whether he would expect us to confuse the standards of christendom in order to do the African race this alleged service, and he said he thought we should. The only answer that it was possible to give, and that, most sorrowfully, we did give, was this: The church of Christ is not likely to lower its flag on the subject of this aspect of morality for the first time at the close of the nineteenth century. We are not commanded to propagate the faith at any price. Loyalty to Christ and the purity of our religion are far more dear to us than even world-wide evangelization on 'down-grade' principles.

"But here again we decline to regard this gentleman as representing true African thought, and yet, unfortunately, while as yet no writer has appeared on the other side, these views are spreading, and it is possible they may be extending more widely than the writer knows. For instance, another African gentleman of position has been to London, has attended the Foundling Chapel service, has seen the irregularities of London streets, and is led to regard these deformities as *results* of English Christianity. He would regard this state of things as indicating that what he calls the English fashion of marriage is a failure, *and he would plead for this aspect of the moral question to be excluded from our teaching in Africa!*

"We must not be impatient at the obvious want of reason in these conclusions. Such pleadings must not be roughly handled. They must be met. These good people, who in their imperfect acquaintance with European ways as yet 'see men as trees walking,' must be patiently dealt with. They must be reasoned with, and told that these evils which they have noticed are the natural revolt against the higher standard, which nevertheless generally obtains. The explanation of that revolt is human nature. They must be shown a few English, German, and American *homes*. They must be made to see for themselves the marvelous sanctity and purity of those homes, from the home of our gracious sovereign to that of the peasant who has the fear of God in his heart. They must be pointed to the fact that monogamic nations are the foremost nations on this earth. They must be shown that Christian public opinion, so far from sanctioning the evils referred to, has erected barriers against them, has provided refuges for the fallen and sinned against, of which the Foundling

hospital is one, and that the names of efforts to maintain a high Christian standard in such a country as England are legion; and then, we trust, they will come to see that this is not an English standard, but Christ's standard for all who embrace His gospel, and that this standard will serve their race better than any such short-sighted compromise as they would recommend. It is by divine decree that the net contains bad and good, and that wheat and tares must grow together till the harvest, and the corrective to be applied is, not the compromise of God's good wheat, but patient, sometimes tearful, sowing of more and more of the good seed of the kingdom, which can grow and develop Godward even in the soil of Africa. The assertion of some such views as those we have now dealt with is almost certain to be made in these African churches when once they become autonomous. May they be able to stand the test!

"It has sometimes occurred to the writer that there has been a real danger to the African peoples in the fact that for now more than a hundred years their wrongs have brought them so prominently before the civilized world. The agitation rendered necessary to effect the righting of a great wrong has perhaps insensibly tended to give a fictitious importance to the people and to develop a self-consciousness that is regrettable. This may or may not be so, but it often looks like it. If we may say a word to young Africans, to whom the heart cannot but go out in warm sympathy, it shall be this:

"Be very true to your own selves. If, in comparison with those with whom you are now being brought into contact, you honestly believe you are backward, then lose no time, yield to no false pride, take a back seat until you are called to a front one. Far better do this than live a life of miserable, hollow pretense. One lie acted upon will need another to cover it, and your whole life be in danger of becoming one long falsehood. It is no disgrace to you that you have had a very late start; that others were more than a thousand years before you—aye, and even hindered you, in the march of civilization. It stands to reason that some of those advanced races have something that they can contribute to your progress. Some of them have the grace to desire to render that help. Do you then have the humility and the grace to be receptive and teachable. Keep in your place. Retain your individuality. Check any natural

tendency to become light-headed by surface acquirements. Be well ballasted and well balanced, and from that level, which you have had grace and common sense to find, an ample sphere is open to you for the exercise of all your faculties in this land and in this day. * * *

"And what shall we say of commercial results during the century? Verily, that nothing short of a gigantic revolution has been taking place. Instead of its life-blood, the country has been long giving us its palm oil in such quantities that English, German, and French steamers are every few days calling at Sierra Leone, outward-bound, with full cargoes of European goods to exchange for it, and returning home by this colony again loaded up to the very deck for the English and continental markets. Rubber, groundnuts, African woods, skins, ivory, and coffee in smaller quantities are and will be increasingly exported. Sierra Leone will ere long supply London and Liverpool with its excellently flavored pineapples. But for the rum and gin and gunpowder, which tend to the gendering of a worse bondage than of yore, we would emphatically bid Godspeed to the trade that has displaced the traffic in flesh and blood. If only these colonies can become strong enough in public opinion to protect themselves against the drink traffic; if only a few more substantial African merchants can see their way to refuse to import spirits into their country; if only the government will become fully alive to the importance of saving the native tribes from further contamination and enfeeblement in this respect, it is not even now too late to erect a barrier against these noxious liquors. Temperance societies are not idle, and we have never met an African who sold these drinks who did not long from his heart for some other and more satisfactory means of making a living. * * *

"Experience is daily proving to those who have eyes to see that the very peculiar past history of this race demands special consideration on the part of those who aspire to educate them. Any failure, for instance, to realize the irresponsibility of the lot of the slave, the utter bareness of his surroundings, the license into which liberty would tend to degenerate, or the disgust at manual labor that would naturally characterize the newly emancipated would be fatal to the adoption of suitable methods of training. When the missionary receives under his care a youth who has been living under the patriarchal system of domestic

slavery and whose fathers before him were slaves, when he puts a cloth on his body and a book in one hand he should, unless he courts failure, put a tool in the other. This may seem a bold statement, but it will bear investigation. The other plan has been abundantly tried, and what is the result? Not only does the constant hammering at the brain, of which this raw youth must now become a victim, produce an unbalanced development, but the precocious memory that will characterize him is a deceptive gauge of progress made, and, like much precociousness elsewhere, the results are disappointing in after life. For this reason a successfully passed examination on paper is not the test in Africa that it is in England. Many facts, it is true, have been poured in, many doctrines taught, but all has been theory and nothing has been reasoned out. Can it be wondered at, if the youth thus educated (?) is uplifted with an altogether incorrect impression of his literary fitness for any post under the sun, or that he looks down on all those arts that depend more particularly upon the training of the body as degrading? Can we be surprised that the very last thing he thinks of is the development of his country or making his father's village better than he found it; and thus his want of accuracy, want of perseverance and skill, and all that goes to make a man master of any situation, remain uncorrected, and put him altogether out of the running? We are convinced that there is a more excellent way, and we regret it has not more generally approved itself to those who have done such good work in other respects in this part of Africa. Other bodies, and notably the Roman Catholics, seem to be far ahead of us in this respect. How far they fail in developing the minds and consciences of the Africans we will not here discuss; but their systems of technical training are thoroughly worthy of imitation. * * *

"The amendment we would press upon the attention of our educationalists is simply this: that every elementary or higher grade school should have its technical department, however small; that it should be under a well-trained European Christian mechanic, who should have some three or four manual trades in his fingers; *that this should be definite Christian work;* that the technical class should be as compulsory, as much a part of the school curriculum, as the Scripture or the grammar lesson; that every boy should have a course of training in carpentering, turning, forging, etc., quite irrespective of the particular post for

which he is being trained. It is evident that the break thus created in the monotonous round of daily study must be a great relief and tend to quicken apprehension, and there is abundant room for these classes in the school *régime* of each day.

"The very fact that there is so little originality in the people and such a tendency to indolence and want of thrift; the very fact that the country around Sierra Leone, and even the greater part of the colony itself, is in just as wild and undeveloped a condition as when Clarkson landed his Nova Scotian settlers—these are plain indications that there must be something defective in a training which has had so one-sided an effect. * * *

"But where are the teachers to be found? The answer to this question may not please some aspirants to what is technically called 'the ministry;' but a short word is wanted on this subject, and it must be spoken. It must be obvious to any who have had to do with church work that there is a supposed respectability about the clerical collar or white tie that acts as a fascination to young men who, through no fault of their own, have not had the requisite advantages of culture for the kind of ministry that is thus represented. It is no doubt to some extent the fault of the Church that she has not emphasized the calling of the Christian mechanic as a ministry of great importance in itself. Any one who knows Equatorial Africa will advocate such a ministry there; and we earnestly plead, not only that young men be specially trained in this direction, but also that when a young fellow of the calling of Alexander Mackay, of Uganda, volunteers for missionary work, he be exhorted in the calling wherein he is called therein to abide with God, and we venture to assert that, with God's blessing, he will be able to do a grand work for God, both by example and by precept, in this backward land. Africa will always need men of theological standing, of linguistic powers, and she must have her preachers and her students, but the rank and file of her missionaries need to be men somewhat of the type we have spoken of, full of the Holy Ghost and of faith, set apart indeed for a most important diaconate, but not 'ordained' in the sense that is generally understood by the term; and when the masses of England generally awake to their great duty in the matter of the evangelization of the world, let us hope that many will be allowed, through our missionary societies, to introduce into Africa the gospel of the carpenter's shop."

THE GROWTH OF LIBERIA.

The administration of President J. J. Cheeseman, which began in January, 1892, has given to the Republic an unprecedented stimulus. With the materials at hand he has done as much, so far, as it was possible to do. He has taken a personal interest in all departments of society. Agriculture, commerce, education, and religion have all received his active support and encouragement. He has placed the military upon a far better footing than he found it and is endeavoring to create a navy suited to the coastwise exigencies.

The spirit in which the President administers the government may be gathered from the following liberal and significant paragraphs taken from his inaugural address, delivered in January, 1894, and which have been read with interest and delight on all parts of the coast and in America where the document has been seen:

"I hope the day is not far distant when Negroes of every country will find their way here, not to sit down as foreign traffickers only, but to join and take part in the affairs of the government, become good legal citizens by taking the oath of allegiance, building houses, opening plantations, tilling the soil, and engaging in the various vocations of life. I shall gladly welcome them, and so will you, my fellow-citizens. We need them in our churches, in our educational institutions, in our state offices, on our plantations, in our workshops, and we need them as merchants, doctors, lawyers, explorers, mineralogists, miners, and soldiers.

"The Kroomen, who are now coming prominently to the front, both in enterprise and pluck, as farmers and merchants, with the increased number of Sierra-Leonians coming into our midst and infusing into our own people a new spirit of thrift and push, are exercising a wholesome influence on our communities."

Liberia has taken its place among the nations of the earth; but it is still an experiment—an interesting experiment, however—and undergoing its trial with the sympathy and good wishes of all the leading nations; and the source of this sympathy lies in great part in the peculiar origin of the civilized

inhabitants of the youthful nation. They are repatriates—the descendants of Africans who were torn from their country during that protracted period when the Christian nations of Europe thought it no wrong to rob Africa of her children and sell them into foreign slavery.

Liberia was settled as a colony in 1822, in the days when slavery existed in its full strength in the United States. Its first settlers were chiefly slaves manumitted by their masters for the express purpose of founding an independent state of civilized freedmen in Africa and sent out by the American Colonization Society. On landing on the shores of their ancestral home they had to fight for a foothold against European slave-traders and their own misguided aboriginal brethren.

The colony, which has now grown into a Republic, was established by a private society, philanthropic, not political. Though founded and for several years directed by a few of the ablest of American statesmen, it had not the formal or official recognition of the United States Government. Occasional naval help, such as might be given by a government to missionaries or merchants on foreign shores in pressing emergencies, were from time to time extended to the colony; and when the people, in spite of their disadvantages, shorn of any protection from without, and because of those disadvantages, felt themselves called upon to assume national independence, it was England, not the United States, their mother country, that first welcomed them into the family of nations and emphasized her generous recognition by presenting the new state with a vessel of war, thoroughly armed and equipped.

Liberia became independent in 1847. She has treaties with all the nations of Europe, and with the United States, and representatives in all the principal cities of Europe and America. Negro emigrants from the United States arrive in the country in small numbers every year. There are thousands in America anxious to come, but want of means prevent them, the American Government not having yet seen its way to assist its citizens—quasi-citizens—to emigrate. The civil war of thirty years ago set the Negro personally free. He was released from physical bondage, and a civil rights law professed to make him politically equal to his former master; but the truth is that, notwithstanding all the talk of his freedom and political equality, he has no

reality of either. His color stamps him forever, in unjust popular prejudice—which is stronger than law—with social and political inferiority. In spite of this, however, he is increasing numerically. It appears that from some cause, the natural increase of the Negroes has been as great, and greater even in some sections, than that of the whites. This persistence of life is a cause of irritation to some of the whites, and a source of alarm, suggesting the possibility at some future day of an attempt on the part of the Negroes at a forcible seizure of what they consider their rights, when they shall decidedly outnumber the whites. But the genuine Negro himself has no such idea, for he knows that if a struggle should ever come between the two races it would be short-lived and deadly and terminate only in his annihilation, as, upon the whole, the weaker race, and he is not willing that his race should be lost. He is, therefore, seeking the means of escape, and is naturally looking to Africa.

The time will no doubt come when England will feel it her duty to help his repatriation. The planters of Alabama, Mississippi, Georgia, and the Carolinas were not the only sinners in the matter of slavery. Liverpool, London, and Manchester furnished a great portion of the money which prolonged and extended the system.

The men who have settled and built up Liberia thus far came to Africa with no capital but their experience and habits of industry acquired in the house of bondage. This experience and this suffering have in many respects been a great help to them. No people has ever risen permanently without this baptism of suffering, which teaches self-control, self-respect, and self-reliance.

The immigrants on their arrival are given by the Government a grant of land, after a moderate improvement of which they are entitled to and are invested with the attributes of citizenship. They are, as a rule, devoted to farming and are pushing to the interior, covering the hills with coffee, carrying the aborigines with them into the ways of civilization. They take the children of the natives, who sit side by side with their own children in their simple schools, reading the same books and thinking the same thoughts, learning the same songs, playing the same games.

The people, owning each his little farm, his modest dwelling and garden, take the management of their own local affairs into

their own hands. They do not look to the government for local improvements. They build their own roads, construct their own bridges, their own public halls, and their own school-houses, and provide for the local defense under a militia system. They have had to confront serious political problems, and have found out that they cannot be correctly worked out as if they were arithmetical sums. They have often been obliged to abandon that speculative obstinacy which believes that right is always absolutely to be determined by logical formulæ.

The natives of the British colonies in West Africa have been far more fortunate, if it may be called fortunate. They have seen no trouble to reach the individual positions they have attained. They know nothing of the weariness and fatigue and anxiety of watching day and night to protect their lives and property against hostile incursions of savage tribes. They know nothing of the cares and responsibilities of government, the temptations and trials and difficulties of new national life. They have had everything to their hand, provided for them by a foreign race. They have risen in the morning and retired at night with no care except as to their own personal business. They have had so far the irresponsibility of children, and have, of course, only the experience of children in political and national life. They have had conferred upon them good government without money and without price, and it is satisfactory to know that many understand and appreciate it.

With regard to the educational progress of Liberia a correspondent at Monrovia writes us, under date May 27, as follows:

"The biennial meeting of the convention of the Liberia Baptist Church took place on the 5th ultimo. President Cheeseman had the kindness to preside. You will be glad to hear that at that meeting the sum of $3,300 was raised toward the endowment fund of the Ricks Institute. President Cheeseman subscribed $500 (£100), Messrs. June Moore and Solomon Hill (coffee-planters) $1,000 (£200). There were other subscriptions of $100 (£20), $60 (£12), $5 (£1). The number of students in the institute is forty."

About ten years ago the late Mr. Moses Ricks, a well-to-do coffee-planter on the St. Paul river, a pure Negro (brother-in-law of Mrs. Martha Ricks, who visited the Queen in 1892), finding himself the possessor of an amount of money above his needs,

though occupying only a small cottage on his farm, founded the Ricks Institute for the education of the children of aborigines and colonists. He secured lands about eight miles beyond any settlement toward the interior, and there he erected buildings for the school and a chapel, the timber and bricks for the purpose being secured on the spot. His benevolence was warmly seconded by his fellow-citizens, who sent their children to the school and contributed to the support of teachers. Mr. Ricks said he did not believe that the time had come for the civilized Negro to lay up money or to covet the reputation of being wealthy while the educational and industrial necessities of the country were so great. He thought that a rich civilized African living in a wilderness of mind and matter was a blunder. He used to say that when the forests are felled and the stumps are uprooted and fields of coffee and cocoa and sugar and corn are scattered over the country, when the houses of the people take to themselves some look of comfort, when roads are made, bridges are constructed, school-houses and churches erected for the needs of the people, then he considered would be the time, if it shall ever come to the African, to lay up surplus money. He had a perfect horror of a civilized and Christian Negro dying rich in Africa, leaving no farms for his family and having founded no schools and educated no teachers for the children of his country.

The foresight and benevolence of Mr. Ricks have been blessed by Providence. His fellow-citizens who survive him have taken up the work, and it is not easy to foretell the consequences of his good deed upon the future. We wish prosperity to the Ricks Institute.

But Mr. Ricks does not stand alone among Liberians in this patriotic and self-denying work. Vice-President Coleman and Mr. M. T. De Coursey, both coffee-planters, have each erected church edifices at their own expense, which serve also as school-houses for the children of aborigines and colonists.

We are glad to see this exemplary use of money in Liberia. Money has two values, a commercial value and a moral value. Its commercial value lies in what may be called its material possibilities, what it is capable of yielding in percentage. Its moral value is in its capacity to produce intellectual, social, and political results—its power to ameliorate human condition, to civilize. In the hands of some people it has only its first value.

They exaggerate its material importance, and its moral possibilities are entirely lost sight of.

But if among any people in Africa who have been blessed with money it possesses in their sight only a commercial value, if the energy of the people is to end in money-getting, if a fevered struggle in business is to be the only object of men's lives, and the reputation of wealth their only ambition, we are fully persuaded that it will be found out in the long run that it would have been better, far better, for themselves, their children, and their country if they had never risen from their commercial swaddling clothes or the cradle of their political infancy.

The intelligence of the French having retired from Half Cavalla, a district belonging to Liberia where the French flag had been recently hoisted and French influence attempted to be established, will give satisfaction to Negroes generally and to all those who take an interest in the fortunes of the infant Republic and who desire to see the experiment of enlightened self-government by Negroes in their own country given a fair trial.

Liberia, as representing Negro repatriation and the result of it, is an important factor in the political problem of West Africa, forming, as it does, the nucleus of a momentum destined to exercise a most potent influence upon the country and people. The necessity of an independent Christian Negro community in West Africa not only as a fact, but as a factor in the activities of the age, must be apparent to every thinking mind; and the fact that the Negro Republic has survived vicissitudes, many of which were sufficient to overwhelm it, would seem to point to its being designed for some especial service for which it is, as it were, providentially preserved. This circumstance, while tending to intensify interest in Liberia, should also serve to awaken its citizens to a sense of the great responsibility devolved upon them of organizing and developing an enlightened system of independent government, and should stimulate them to the endeavor to make an honorable record for the possibilities of an enlightened Negro nationality.

It must be admitted that in the past policy of Liberia there appears to have been wanting the idea which should have formed the leading principle of its government, that of identification and

assimilation with the native tribes and coöperation with them in building up a nationality; but, instead of this, the idea that prevailed with the colonists in America with regard to the native Indians appears to have gained ascendency with the Liberians, and has caused them to regard the natives as aliens and induced a feeling of estrangement toward them, blended with the foolish hope or expectation that they would be exterminated as were the Indians in America, and that their places would be rapidly supplied by accessions from the United States; but it is evident from events now transpiring in America that the intelligent and enterprising Negro has no intention of leaving that country, with its possibilities, at least for material growth, and the advantages for intellectual progress, a condition of things to which their labors have largely contributed, to come to a primitive country, where everything is to be done without the aid of facilities supplied by an advanced civilization, inasmuch as, for some reason or other, Liberians have thought it wise to exclude from their country the advantages of capital.

The feeling of alienation from the aboriginal population is deeply deplored by the thinking men, but it has nevertheless unfortunately shaped and is still shaping the policy of the nation. Some of them refer with an unpardonable vanity or pride to their conflict with the natives and their superiority over them which they have gained by the appliances of civilization. The repugnance of Liberians to the admission of capital is founded upon the erroneous idea that whatever tends to improve their material condition will reduce their political importance. This, however, is the bugbear of the politicians, who regard office for themselves as the *summum bonum* of life, and are afraid of any influence which will deliver the people from the spell of their sinister manipulations.

But it is gratifying to know that there stands at the present moment at the head of the nation a statesman whose views are far in advance of the policy of the past and who is courageous enough to enunciate them. A few months ago he prevented by decisive action the annual spoliation of the people's money by incompetent men, who think more of their own self-aggrandizement than of the permanent interests of the country.

We cannot afford to look with indifference upon Liberia. Her influence, both in the interior and on the coast, has been far

more potent in behalf of civilization than she is aware of. Many of her youth, both colonial and aboriginal, wander away to different parts of the coast and bear with them the elements of civilization. Kroomen brought up in the families of Liberians show marked superiority when compared with those who have not had such advantages.

The neglect of the payment of the Liberian loan of 1871 is the greatest drawback to foreign influence in behalf of the Republic. With interest unpaid for years, the capital has amounted to an enormous sum, but we believe that this very debt, if the Liberians had among them financiers who knew how to utilize it, might be made the instrument of great prosperity for the Republic. A vast extent of coast and wide domain in the interior should afford the means for the easy settlement of the liability, which is less than a quarter of a million, and which after all is but a paltry amount for a nation.

Outsiders who are by no means unfriendly critics of the Republic think that the machinery of the government is rather too ponderous for a young nation, causing expenditures which, if applied to public improvement, would relieve the Republic of what appears to the most friendly eye not only as an incongruity, but an inconvenient and disastrous top-heaviness.—*Lagos Weekly Record.*

THE FUTURE OF THE LOWER RACES.

The relationships of the Western peoples to the inferior races with which they have come into contact in the course of the expansion they have undergone is one of the most interesting subjects in history. Confused though these relationships may appear, it may be distinguished that they have passed through certain well-marked stages of development. We must set aside as being outside our present field of vision those races which have inhabited countries suitable for European colonization. The fate of all races occupying territories of this kind has been identical. Whether wars of extermination have been waged against them or whether they have been well treated and admitted to citizenship, they have always tended to disappear before the more vigorous incoming race. It is with the inhabitants of

regions unsuitable for European settlement and mostly outside the temperate zone that we are concerned.

The alteration observable in our relations to these races since the sixteenth and seventeenth centuries has been very gradual, but its general character is unmistakable. During the sixteenth, seventeenth, and eighteenth centuries a great part of the richest regions in the tropical countries of the earth passed under the dominion of the four great sea powers of western Europe. Spain, Holland, France, and England have successively engaged in the keenest rivalry for the possession of vast regions of this kind, unsuitable for permanent colonization, but possessing rich natural resources. The general idea which lay behind this extension of dominion was in the main that of military conquest. The territories of the weaker peoples were invaded, taken possession of, and exploited for the benefit of the more vigorous invader. The interests of the original occupiers were little if at all regarded. The main end in view was the immediate profit and advantage of the conquerors. In the West India islands the native population was worked in the mines and the plantations until it became in great part extinct, and the Spaniards began to introduce Negroes from Africa. Operations were conducted on so great a scale that in the twenty years before the opening of the eighteenth century 300,000 slaves were exported from Africa by the English, and in the eighty years which followed over 600,000 slaves were landed in the island of Jamaica alone. Slave labor was employed to an enormous extent in most of the countries of which possession was obtained. The natural resources of the territories occupied were, however, developed to a considerable degree. The enormous wealth which Spain drew from her conquests and undertakings in tropical America was long a very powerful factor in the wars and politics of Europe. Holland, France, and England also enriched themselves, both directly and indirectly. In the Spanish, Dutch, and English settlements and plantations in the Eastern hemisphere, and in those in the West Indies and South America, under Spanish, Dutch, French, and English rule, great enterprises in trade, agriculture, and mining were successfully undertaken. Order and government were introduced, and large cities sprung up rivaling European cities in size and magnificence. This first period was one of feverish activity and of universal desire on the part of the invaders to quickly enrich

themselves. There was much cruelty to weaker races, and, although all the powers were not equally guilty in this respect, none at least were innocent; but, looking at the period as a whole and regarding the enterprises undertaken in their true light, namely, as an attempt to develop by forced colored labor under European supervision the resources of countries not suitable for European settlement, a certain degree of success must be admitted to have been attained, and the enterprises undoubtedly contributed to increase for the time being the material wealth and resources of the powers concerned.

Toward the end of the eighteenth century the tendency of the change that was taking place began to be visible. It had become clear that the European peoples could not hope to settle permanently in the tropical lands they had occupied, and that if the resources were to be developed it must be by native labor under their supervision. Already, however, the effects of the altruistic development which had been so long in progress were becoming generally evident, and before the opening of the nineteenth century men had glimpses of the nature of the social revolution it was eventually to accomplish in our civilization. The institution of slavery in tropical lands under European auspices was clearly doomed. So, also, to the more far-reaching minds seemed another institution upon which depended, to all appearance, the continued maintenance of European enterprise and European authority in lands not suitable for the permanent settlement of the Western races.

The right of occupation and government in virtue of conquest or force tended, it was felt, to become an anachronism; it was antagonistic to and it involved a denial of the spirit which constituted the mainspring of that onward movement which was taking place in our civilization, and which was slowly bringing the people into the rivalry of life on conditions of equality. Although almost every European people that had attained to any consciousness of national strength had in the past endeavored to imitate the military ideals of the ancient empires, and to extend their rule by conquest over other peoples of equal civilization, they had done so with ever-diminishing success. The growth of influences and conditions tending to render the realization of such aims more and more difficult was unmistakable. Any nation which would embark upon such an enterprise on a

great scale and against a European people would, it was felt, find in the near future forces arrayed against it of which the ancient world had no experience, and which no military skill, however great, and no national strength and resolution, however concentrated and prolonged, could entirely subdue. To keep in subjection, therefore, by purely military force a people of even greatly lower development must, it was felt, become correspondingly difficult, and this not so much because of the fear of effective resistance in a military sense, but because of the lack of moral force on the part of the stronger peoples to initiate an effort involving a principle antagonistic to the spirit governing the development which these peoples were themselves undergoing.

Throughout the early and middle decades of the nineteenth century we have, therefore, to watch the development of this spirit and the effects it produced. Before the close of the eighteenth century the agitation against the slave trade in the colonies had assumed large proportions. In England a motion was carried in the House of Commons in 1792 providing for the gradual abolition of the traffic. In 1794 the French convention decreed that all slaves throughout the French colonies should be admitted to the rights of French citizens, and although slavery did not cease in the French dominions for some fifty years after, the convention in this as in other matters only anticipated the future. The agitation in England against the slave trade having been largely successful, the feeling against the employment of slaves continued to grow in strength until an act was at length obtained in 1834 finally abolishing slavery in the British settlements, the slave-owners being awarded £20,000,000 as indemnification. The Negroes in the French settlements were emancipated in 1848; those in the Dutch colonies in 1863, while the slaves in the Southern States of the American Union obtained their freedom as the result of the civil war of 1861–'65.

Meanwhile the growth of the other influence tending to undermine the position of the European races in the tropical countries they had occupied had continued. By the end of the eighteenth century the colored races of Haiti, under the influence of the ideas of the French revolution, had thrown off the rule of France. Before the first quarter of the nineteenth century had passed away the Spanish territories of Central and South America—often

still spoken of as if they were inhabited by Europeans, although in most of which, it must be remembered, the vast bulk of the population consists of native Indians, imported Negroes, and mixed races—had, one after another, declared their independence of European rule. It came to be looked upon as only natural and inevitable that it should be so; and it was held to be only a question of time for the Dutch possessions and the remaining Spanish settlements to follow suit. The English settlements in the West Indies, it was supposed, would become independent too. They came to be regarded as being as good as gone. We have Mr. Froude's word for it that he had it on high official authority, about 1860, that all preparations for the transition had been already made. "A decision had been irrevocably taken. The troops were to be withdrawn from the islands, and Jamaica, Trinidad, and the English Antilles were to be masters of their own destiny." The withdrawal did not take place, but the general feeling in the minds of politicians in England at the time was undoubtedly such as might have prompted such a decision.

If we turn now to the condition of affairs accompanying these events in the countries in question we have presented to us what is probably one of the most extraordinary spectacles the world has beheld. The enterprise that once attempted to develop the resources of the countries concerned has been to a large extent interrupted. Regarding the West Indies first, we have to note that their former prosperity has waned. The black races under the new order of things have multiplied exceedingly. Where left to themselves under British rule, whether with or without the political institutions of the advanced European peoples, they have not developed the natural resources of the rich and fertile lands they have inherited, nor do they show any desire to undertake the task. The descriptions we have had presented to us for many years past by writers and politicians of some of the West India islands read like accounts of a former civilization. Decaying harbors, once crowded with shipping; ruined wharves, once busy with commerce; roofless warehouses; stately buildings falling to ruins and overgrown with tropical creepers; deserted mines and advancing forests—these are some of the signs of the change. In Hayti, where the blacks have been independent of European control for the greater part of a century, we have even a more

gloomy picture. Revolution has succeeded revolution, often accompanied by revolting crime. Under the outward forms of European government, every form of corruption and license has prevailed; its commerce has been more than once almost extinguished by its political revolutions; the resources of the country remain undeveloped; intercourse with white races is not encouraged, and the Black Republic, instead of advancing, is said to be drifting slowly backwards.

Turning to the mainland of Central America and the vast territories embraced in tropical South America, once under the rule of the Spaniards and Portuguese, the spectacle is in some respects more noteworthy. In this expanse, which includes over three-fourths of the entire continental area south of the territory of the United States, we have one of the richest regions of the earth. Under the outward forms of European government, it appears, however, to be slowly drifting out of our civilization. The habit has largely obtained among us of thinking of these countries as inhabited by European races and as included in our Western civilization—a habit doubtless due to the tendency to regard them as colonies of European powers which have become independent after the manner of the United States. As a matter of fact, this view has little to justify it. In the twenty-two republics comprising the territory in question, considerably over three-fourths of the entire population are descendants of the original Indian inhabitants or imported Negroes or mixed races. The pure-white population appears to be unable to maintain itself for more than a limited number of generations without recruiting itself from the outside. It is a gradually diminishing element, tending to ally itself to an increasing degree with "color." Both for climatic reasons and in obedience to the general law of population already noticed, by which the upper strata of society (to which the white population for the most part belongs) are unable to maintain themselves apart for any considerable period, we must, apparently, look forward to the time when these territories will be almost exclusively peopled by the black and Indian races.

Meanwhile the resources of this large region remain almost undeveloped or run to waste. During the past fifty years the European powers may be said to have endeavored to develop them in a manner that apparently promised to be advantageous

to both parties and not inconsistent with the spirit of the new altruistic ideas which have come to govern men's minds. Since the period of their independence immense sums have been borrowed by the republics of Central and South America with the object of developing their resources, and large amounts have also been invested by private persons in public enterprises undertaken by Europeans in these countries; but the general prevalence of those qualities which distinguish peoples of low social efficiency has been like a blight over the whole region. In nearly all the republics in question the history of government has been the same. Under the outward forms of written laws and constitutions of the most exemplary character they have displayed a general absence of that sense of public and private duty which has always distinguished peoples who have reached a state of high social development. Corruption in all departments of the government, insolvency, bankruptcy, and political revolutions succeeding each other at short intervals have become almost the normal incidents of public life, the accompanying features being a permanent state of uncertainty, lack of energy and enterprise among the people, and general commercial stagnation. Much of the territory occupied by these states is among the richest in the world in natural resources, yet we seem to have reached a stage in which the enterprise of the Western races is almost as effectively excluded therefrom or circumscribed therein as in the case of China, not, however, through any spirit of exclusiveness in the people or desire to develop these resources themselves, but by, on the one hand, the lack in the inhabitants of qualities contributing to social efficiency, and on the other by the ascendency in the minds of the Western peoples of that altruistic spirit which, except in a clear case of duty or necessity, deprives any attempt to assume by force the government and administration of the resources of other peoples of the moral force necessary to insure its success.

Now, it would appear probable that we have in the present peculiar relationship of the Western peoples to the colored races the features of a transition of great interest and importance, the nature of which is as yet hardly understood. It is evident that, despite the greater consideration now shown for the rights of the lower races, there can be no question as to the absolute ascendancy in the world today of the Western peoples and of Western

civilization. There has been no period in history when this ascendancy has been so unquestionable and so complete as in the time in which we are living. No one can doubt that it is within the power of the leading European peoples of today, should they so desire, to parcel out the entire equatorial regions of the earth into a series of satrapies, and to administer their resources, not as in the past by a permanently resident population, but from the temperate regions and under the direction of a relatively small European official population; and this without any fear of effective resistance from the inhabitants, always, however, assuming that there existed a clear call of duty or necessity to provide the moral force necessary for such action.

It is this last stipulation which it is all-important to remember in any attempt which is made to estimate the probable course of events in the future, for it removes at once the center of interest and observation to the lands occupied by the European peoples. It is, in short, in the development in progress among these peoples, and not in the events taking place today in lands occupied by the black and colored races, that we must seek for the controlling factor in the immediate future of the tropical regions of the world.

Now, stress has been laid in the preceding chapters on the fact that we have in the altruistic development that has been slowly taking place among the European peoples the clue to the efficiency of our civilization. It is this development which—by its influence in breaking down an earlier organization of society, and by its tendency to bring, for the first time in the history of the race, all the people into the rivalry of life on a footing of equality of opportunity—has raised our western civilization to its present position of ascendency in the world. It must be always remembered, however, that a principal cause operating in producing it has been the doctrine peculiar to the ethical system upon which our civilization is founded—the doctrine, steadfastly and uncompromisingly held, of the native equality of all men. So great has been the resistance to be overcome, so exceptional in the history of the race has been the nature of the process of expansion through which we have passed, that only a doctrine held as this has been, and supported by the tremendous sanctions behind it, could have effected so great a social transformation. Of such importance has been the character of

this process, and so strong has been the social instinct that has recognized its vital significance to the western peoples themselves, that everything has gone down before the doctrine which produced it. It is this doctrine which has raised the Negro in the Southern States of North America to the rank of citizen of the United States, despite the incongruous position which he now occupies in that country. It is before this doctrine (because of its predominant importance to ourselves), and not before the colored races, that the European peoples have retreated in those tropical lands which, being unsuitable for colonization, could have been ruled and developed only under a system of military occupation.

We must, therefore, in any attempt to estimate our future relationship to the colored races outside the temperate regions, keep clearly in mind the hitherto supreme importance to the Western peoples of this altruistic development, and, therefore, of the doctrine of the native equality of men which has accompanied it.

Now, there are two great events which will in all probability fill a great part in the history of the twentieth century. The first will be the accomplishment among the Western peoples of the last stage of that process of social development which tends to bring all the people into the rivalry of life on conditions of social equality. The other will be the final filling up by these peoples of all those tracts in the temperate regions of the earth suitable for permanent occupation. As both these processes tend toward completion, it would appear that we must expect our present relationship toward the colored races occupying territories outside the temperate zones to undergo further development. With the completion of that process of social evolution in which the doctrine of the native equality of men has played so important a part, and, therefore, with the probable modification of that instinct which has hitherto recognized the vital necessity to ourselves of maintaining this doctrine in its most uncompromising form, it seems probable that there must arise a tendency to scrutinize more closely the existing differences between ourselves and the colored races as regards the qualities contributing to social efficiency, this tendency being accompanied by a disposition to relax our hitherto prevalent opinion that the doctrine of equality requires us to shut our eyes to those differences where political relations are concerned.

As the growth of this feeling will be coincident with the filling up to the full limit of the remaining territories suitable for European occupation and the growing pressure of population therein, it may be expected that the inexpediency of allowing a great extent of territory in the richest region of the globe—that comprised within the tropics—to remain undeveloped, with its resources running largely to waste under the management of races of low social efficiency, will be brought home with ever-growing force to the minds of the Western peoples. The day is probably not far distant when, with the advance science is making, we shall recognize that it is in the tropics and not in the temperate zones that we have the greatest food-producing and material-producing regions of the earth; that the natural highways of commerce in the world should be those which run north and south, and that we have the highest possible interest in the proper development and efficient administration of the tropical regions and in an exchange of products therewith on a far larger scale than has been yet attempted or imagined.

The question that will, therefore, present itself for solution will be, How is the development and efficient administration of these regions to be secured? The ethical development that has taken place in our civilization has rendered the experiment once made to develop their resources by forced native labor no longer possible or permissible, even if possible. We have already abandoned, under pressure of experience, the idea which at one time prevailed that the tropical regions might be occupied and permanently colonized by European races as vast regions in the temperate climes have been. Within a measurable period in the future and under pressure of experience we shall probably also have to abandon the idea which has in like manner prevailed for a time, that the colored races left to themselves possess the qualities necessary to the development of the rich resources of the lands they have inherited; for a clearer insight into the laws that have shaped the course of human evolution must bring us to see that the process which has gradually developed the energy, enterprise, and social efficiency of the race northwards and which has left less richly endowed in this respect the peoples inhabiting the regions where the conditions of life are easiest is no passing accident or the result of circumstances changeable at will, but part of the cosmic order of things which we have no power to alter.

It would seem that the solution which must develop itself under pressure of circumstances in the future is that the European races will gradually come to realize that the tropics must be administered from the temperate regions. There is no insurmountable difficulty in the task. Even now all that is required to insure its success is a clearly defined conception of moral necessity. This, it would seem, must come under the conditions referred to, when the energetic races of the world, having completed the colonization of the temperate regions, are met with the spectacle of the resources of the richest regions of the earth still running largely to waste under inefficient management.

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It will probably be made clear, and that at no distant date, that the last thing our civilization is likely to permanently tolerate is the wasting of the resources of the richest regions of the earth through the lack of the elementary qualities of social efficiency in the races possessing them. The right of those races to remain in possession will be recognized, but it will be no part of the future conditions of such recognition that they shall be allowed to prevent the utilization of the immense natural resources which they have in charge. At no remote date, with the means at the disposal of our civilization, the development of these resources must become one of the most pressing and vital questions engaging the attention of the Western races. The advanced societies have to some extent already intuitively perceived the nature of the coming change. We have evidence of a general feeling which recognizes the immense future importance of the tropical regions of the earth to the energetic races in that partition of Africa among the European powers which forms one of the most remarkable signs of the times at the end of the nineteenth century. The same feeling may be perceived even in the United States, where the necessity for the future predominance of the influence of the English-speaking peoples over the American continents is already recognized by a kind of national instinct that may be expected to find clearer expression as time goes on.

Lastly, it will materially help towards the solution of this and other difficult problems if we are in a position, as it appears we shall be, to say with greater clearness in the future than we have been able to do in the past what it is constitutes superiority and

inferiority of race. We shall probably have to set aside many of our old ideas on the subject. Neither in respect alone of color nor of descent, nor even of the possession of high intellectual capacity, can science give us any warrant for speaking of one race as superior to another. The evolution which man is undergoing is, over and above everything else, a social evolution. There is, therefore, but one absolute test of superiority. It is only the race possessing in the highest degree the qualities contributing to social efficiency that can be recognized as having any claim to superiority.

But these qualities are not, as a rule, of the brilliant order, nor such as strike the imagination. Occupying a high place among them are such characteristics as strength and energy of character, humanity, probity and integrity, and simple-minded devotion to conceptions of duty in such circumstances as may arise. Those who incline to attribute the very wide influence which the English-speaking peoples have come to exercise in the world to the Machiavelian schemes of their rulers are often very wide of the truth. This influence is to a large extent due to qualities not at all of a showy character. It is, for instance, a fact of more than superficial significance, and one worth remembering, that in the South American republics, where the British peoples move among a mixed crowd of many nationalities, the quality which has come to be accepted as distinctive of them is simply "the word of an Englishman." In like manner it is qualities such as humanity, strength and uprightness of character, and devotion to the immediate calls of duty without thought of brilliant ends and ideal results which have largely contributed to render English rule in India successful when similar experiments elsewhere have been disastrous. It is to the exercise of qualities of this class that we must also chiefly attribute the success which has so far attended the political experiment of extraordinary difficulty which England has undertaken in Egypt, and it is upon just the same qualities, and not upon any ideal schemes for solving the social problem, that we must depend to carry us safely through the social revolution which will be upon us in the twentieth century, and which will put to the most severe test which it has yet had to endure the social efficiency of the various sections of the Western peoples.

It must be noticed that the conclusion here emphasized is the

same toward which the historian with the methods hitherto at his command has been already slowly feeling his way. Said Mr. Lecky recently, speaking of the prosperity of nations and the causes thereof, as indicated by history: "Its foundation is laid in pure domestic life, in commercial integrity, in a high standard of moral worth and of public spirit, in simple habits, in courage, uprightness, and a certain soundness and moderation of judgment, which springs quite as much from character as from intellect. If you would form a wise judgment of the future of a nation, observe carefully whether these qualities are increasing or decaying. Observe especially what qualities count for most in public life. Is character becoming of greater or less importance? Are the men who obtain the highest posts in the nation men of whom in private life and irrespective of party competent judges speak with genuine respect? Are they of sincere convictions, consistent lives, indisputable integrity? * * * It is by observing this moral current that you can best cast the horoscope of a nation."

This is the utterance of that department of knowledge which sooner or later, when its true foundations are perceived, must become the greatest of all the sciences. It is but the still small voice which anticipates the verdict which will be pronounced with larger knowledge and in more emphatic terms by evolutionary science, when at no distant date it must enable us, as we have never been enabled before, "to look beyond the smoke and turmoil of our petty quarrels and to detect, in the slow developments of the past, the great permanent forces that are steadily bearing nations onward to improvement or decay."

The fuller light in which we are thus able to view the great fundamental problems of human society cannot be without a strengthening and steadying influence on character. We see that, under all the complex appearances our Western civilization presents, the central process working itself out in our midst is one which is ever tending to bring, for the first time in the history of the race, all the people into the competition of life on a footing of equality of opportunity. In this process the problem with which society and legislators will be concerned for long into the future will be how to secure to the fullest degree these conditions of equality, while at the same time retaining that degree of inequality which must result from offering prizes

sufficiently attractive to keep up within the community that state of stress and exertion without which no people can long continue in a high state of social efficiency; for in the vast process of change in progress it is always the conditions of social efficiency, and not those which individuals or classes may desire for themselves, that the unseen evolutionary forces at work among us are engaged in developing. It is by the standard of social efficiency that we as individuals are ever being tested. It is in this quality of social efficiency that nations and peoples are being continually, and for the most part unconsciously, pitted against each other in the complex rivalry of life, and it is in those sections of the race where for the time being this quality obtains the highest development that we have present all the conditions favorable to success and ascendency.

Nor is there any reason why the great social development proceeding in our civilization which has been but feebly and inadequately described in the preceding chapters should be viewed with distrust by those of more conservative instincts among us who profess to have at heart the highest interests of humanity. The movement which is uplifting the people—necessarily to a large extent at the expense of those above them—is but the final result of a long process of organic development. All anticipations and forebodings as to the future of the incoming democracy, founded upon comparisons with the past, are unreliable or worthless, for the world has never before witnessed a democracy of the kind that is now slowly assuming supreme power among the Western peoples. To compare it with democracies which held power under the ancient empires is to altogether misunderstand both the nature of our civilization and the character of the forces that have produced it. Neither in form nor in spirit have we anything in common with the democracies of the past. Great as has been the progress in outward forms, the more important difference lies far deeper. The gradual emancipation of the people and their rise to supreme power has been in our case the product of a slow ethical development in which character has been profoundly influenced, and in which conceptions of equality and of responsibility to each other have obtained a hold on the general mind hitherto unparalleled. The fact of our time which overshadows all others is the arrival of democracy; but the perception of the fact is of relatively little

importance if we do not also realize that it is a new democracy. There are many who speak of the new ruler of nations as if he were the same idle Demos whose ears the dishonest courtiers have tickled from time immemorial. It is not so. Even those who attempt to lead him do not yet quite understand him. Those who think that he is about to bring chaos instead of order do not rightly apprehend the nature of his strength. They do not perceive that his arrival is the crowning result of an ethical movement in which qualities and attributes which we have been all taught to regard as the very highest of which human nature is capable find the completest expression they have ever reached in the history of the race.—*Benjamin Kidd, in "Social Evolution."*

NOTE.—Mr. Kidd makes a very able argument for the influence of the Anglo-Saxon races as determining the future of what we may regard at present as semi-civilized races. It seems to me that the influence of a people who have been so long themselves under the influence of an Anglo-Saxon race, as have the better class of the colored people of America, would substantially meet Mr. Kidd's requirement.

BISHOP HENRY C. POTTER.

AFRICAN FOLK-TALES.*

Of the making of African books there seems to be no end, and of this multitude few, very few, are destined to be of lasting value.

Among these few we are glad to welcome this work of Mr. Chatelain's, which takes high rank in the field hitherto partially cultivated by Koelle, Schöns, Bowen, the Abbé Bouche, Christaller, Callaway, Jephsons, Jacotett, and others.

Despite the labors of these devotees, the moral and intellectual world of Africa, as Mr. Chatelain pointedly remarks, "is today as much a *terra incognita* as was geographical Africa fifty years ago."

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* Folk-tales of Angola: Fifty tales with Ki-mbundu text, literal English translation, introduction, and notes. Collected and edited by Heli Chatelain, late commercial agent at Loanda, W. A. Orders for Folk-tales of Angola may be addressed to Heli Chatelain, 118 E. 45th street, New York.

The motive of the average African explorer is still adventure, and he is more frequently in search of sport than of facts to add to the sum of our knowledge, even if qualified by education and training to obtain them.

If he can shoot an elephant, bring a lion to bay, discover a tribe, a river, or lake, climb a mountain and distinguish it to future generations by his own patronymic he is supremely happy, and forthwith sits himself down to write a book; such productions, and there are many of them, while interesting, as tales of new and strange adventures always are, their permanent value is slight.

The writers of these books are not in touch with and have no time for intimacy with the natives; no opportunity for the study of their social institutions, their oral literature, or their language, without which a knowledge of the inner life of any people is impossible, and consequently these accounts, although written with the most scrupulous fidelity to details as to matters of daily routine, too frequently deal in unwarranted generalizations and express opinions which indicate the complete failure of their authors "to grasp the inner living world of Africa."

Of the vastness of the African continent, of the great diversity of its climates and population, of its immense treasures of material wealth, and of its importance in the study of the history and development of human speech and national life, there is among us so slight a comprehension that it verges dangerously upon absolute ignorance. A moment's thought will convince one that any proper and profitable study of a field so vast must be made minutely and specially in limited areas, as has been so ably and thoroughly done by Herr Büttikofer in Liberia (Reisebilder aus Liberia), and in the present instance by Mr. Chatelain in Angola.

Mr. Chatelain is especially qualified for his work by his natural enthusiasm in his subject, his philological studies, his knowledge of the native speech of Angola, and by his experience in making a grammar and dictionary of the Ki-mbundu language, the grammar containing proverbs, riddles, and tales, which were the first examples of Ki-mbundu folk-lore placed before the public.

In 1889 Mr. Chatelain was philologist of the United States scientific expedition to West Africa, and in 1891 was appointed United States commercial agent at Angola.

The present volume of Mr. Chatelain's is to be regarded as a first installment of his work, and is intended to serve as a text-book for students of African languages and folk-lore.

Mr. Chatelain's field is that of the so-called Bantu and Nigritic stocks, from which our Negroes mostly come, the Nigritic being the pure type of Upper Guinea and the Sudan, of which the Bantu is a modified scion.

In passing it may be mentioned that Mr. Chatelain has been led to reverse this ordinarily accepted classification and with Lepsius to think that the pure and main stock of the Negro race is to be found among the so-called Bantu.

We do not suppose that Ki-mbundu will become popular in our academic courses, nor that the stories will displace Mother Goose or Bre'r Rabbit in the nursery or at the fireside, but we predict that every educated Negro and every student of the Negro problem in the United States, North or South, will find Mr. Chatelain's volume of Angola Folk-lore not only a source of amusement, but of instruction and of delight in the opportunity it gives him to trace to its origin much of our own Negro folk-lore, as well as to mark the beginnings and development of the American Negro's habits, customs, sayings, rites, and ceremonies.

For the philologist, sociologist, and littérateur it has a deeper significance, and will be found to contain many surprises and singular coincidences not confined to the Negro race. To the folklorist it furnishes another proof of the world-wide dissemination of folk-tales and mythologic elements.

"African folk-lore," says Mr. Chatelain, "is not a tree by itself, but a branch of one universal tree," and dozens of incidents and peculiar notions found in Angola, Zulu, and other African tales are also familiar to the folk-lore of Polynesia, Asia, Europe, and North, Central, and South America.

The mythologies and superstitions of the various African tribes are easily reducible to one common type, which, when not identical, are strikingly similar to the popular conceptions of the Aryan and other great stocks of mankind.

The vast multitude of African dialects furnishes us with valuable and much-needed object-lessons in the formation of languages, either from the native speech or spontaneously by the combination of African and European languages localized upon the coast.

Sixty languages are recorded in the census of Sierra Leone, and, remarks Cust (Cust's Modern Languages of Africa), travelers allude to the jargon of Sierra Leone English, and state that the people of Lagos speak a patois of English which closely approximates to Yariba, and the Grebo tribe of Liberia speaks an Anglo-African jargon for the purposes of trade.

There is everywhere an infinity of dialects.

Mtesa, King of Uganda, spoke six. Grant mentions a trader of Indian origin who spoke ten. Livingstone met a Portuguese half-caste elephant-hunter who could speak a dozen dialects.

The total disseverance of tribes by their language is evident to all who have to deal with missionary operations.

Lenz, the German traveler, in West Africa repeatedly found in the radius of three square miles four distinct tribes speaking totally different languages.

Koelle gleaned two hundred vocabularies from the mouths of released slaves at Sierra Leone who had been brought from the interior.

It is a singular fact that in the Negro group of languages there is but one indigenous written character, that of the Vei, which was invented by Doalu Bukere, a native Vei, in 1834.

Books have been written in it, but it is thought likely to be short-lived because of its proximity to the English in Liberia.

"The dialects mutually intelligible serve to form one language, and in the natural conditions of mankind a nationality is the result, much less of political organization than of community of speech, and this community of speech forms the basis of the national literary language."

"The allied dialects of the Ki-mbundu are seven, and their extra-territorial use fully warranted the founding of a Ki-mbundu literature."

That the study of language is an extremely important auxiliary in historical and sociological investigation our author abundantly demonstrates in this collection of the Angola folk-tales. This collection is not the pastime of a moment, but the result of years of studious application in the acquisition of the language, in the study of the native mind, habits, and character, in getting in touch with them and overcoming their natural prejudice against revealing to a foreigner the treasures of their traditional lore.

In his pursuit Mr. Chatelain was obliged to abandon the coast for the interior, where a purer speech prevails.

It will be remembered that Angola is one of the largest territorial divisions of Africa, and one of the few remaining of all the vast possessions of the Portuguese in Africa, in which for centuries European civilization and corruption have gone hand in hand until much of their territory, power, and commanding influence have been lost, surrendered, or destroyed.

It illustrates the value of Mr. Chatelain's work, as well as the indifference with which such labors and investigations have been hitherto regarded by cultivated nations, to state that " in this great province, which has been held by Europeans for four hundred years, we can search in vain through the piles of colonial publications for a single native folk-tale."

Mr. Chatelain classifies the folk-tales as historical, fictitious, proverbial or philosophical, and poetical or musical.

The collection of historical tales is to be published in another volume.

The general reader, especially those acquainted with the animal tales of American Negroes, will recognize their variants in these stories.

" In the African fables the animal world is governed like the human world," and, as a whole, their symbolism has its counterpart in all literatures.

The " tar baby " of our Southern States survives in Brazil and Portugal and Angola.

To the residents of the South and to other close observers of Negro character the identity of the native African with the Americo-African, as portrayed in these tales, is very striking, especially so in their mythology and superstitions, in spite of their membership in good and regular standing in the Methodist and Baptist churches.

In the survival of Obeahism, of the Vaudaux (Voodoo), or the Vodun of the West African coast.

In Hayti the Ceiba is the sacred tree of the Negro, the temple of Jumbi, the proper home of Obeah.

"Among the Haytians the old African superstitions lie undisturbed at the bottom of their souls," and, declares Mr. Froude, " behind their religiosity there lies active and alive the horrible

revival of the West African superstitions, the serpent worship and child sacrifice. There is no room to doubt it." (Froude's English in the West Indies, pp. 287–341.)

Of the universality of this worship and these superstitions there is no question; it was Asiatic and Grecian before it became African.

The three gods worshipped in Uhydah, Dahomey, or the three classes of gods, says Ferguson, "are serpents, trees, and the ocean, the same trinity established in the Erectheum three thousand years ago" (Ferguson's Tree and Serpent Worship), and the ceremonials employed find their modern parallels in those of the ecstatic "Jumpers" and Flagellators" of Russia.

The "cunjur man" of North America is the N'ganga or medicine man of the Congo valley.

The bits of bone, scraps of skin, feathers, claws, teeth, roots, bits of wood and tufts of hair equally serve the African and American Negro for charms as they serve the Asiatics and Europeans.

"Not a schooner leaves a West Indian port but has a bit of obeah attached to the mast for good luck; vacant houses are protected in the same way; a bar is rolled together containing a few rusty nails and some pieces of rushes and laid on the threshold of the house; no Negro dares to enter unlawfully."

"There is no work in gardens or field without regard to lunar phases, and not all the mental and moral philosophy set down in the books with which our Negroes are burdened can break the thrall cast by the witch and 'cunjur man.'" (Edith Blake in the Nineteenth Century.)

In the keenness of their senses they cannot quite maintain the standard of the Angolans, who can scent the presence of a stranger in entering a house.

Herr Büttikofer also testifies to this remarkable development of the senses, and speaks of employing Negroes for hunting in place of dogs with perfect success.

"The Australian aborigines," says Carl Lumholtz, "have a highly developed sense of smell. Of him the Scandinavian phrase is literally true, 'he sticks his finger in the ground and smells what land he is in.' Their keen ability to follow traces seems to be unique; a 'black tracker' of the native police can follow a trace at a gallop."

In the sharpness of those mental faculties like memory, which are especially cultivated in the aboriginal state, and which in the one to two hundred years of estrangement has not been entirely lost.

In their ability to readily extemporize in song. "No Angola child," says Mr. Chatelain, "finds difficulty at any time in producing extemporaneous song."

In their musical and softly intoned and modulated voices.

In their mourning cries for the dead and methods of dancing.

The dancing and shuffling of the Krus and other tribes on the west coast is accompanied with clapping of hands, a peculiar voluptuous movement of the hips, and stamping of feet, as on our Southern plantations.

In the survival of the Bamboula, an impassioned dance like that of the Dervishes, which, in their vernacular, is called the "Dance of Egypt" or "Holy Dance."

In the custom of slapping their thighs and knees to music, etc.

Frequently associated with these barbaric practices and this primitive development will be found political and social aphorisms, proverbs, and maxims in common use, which are distinguished by an acuteness and accuracy of judgment as well as by a construction often very poetical and which, in expression and sentiment, belong to the highest civilization.

"These proverbs," says the Abbé Pierre Bouche, "contain remarkable thoughts of God, of the devil, and of the fetiches, and embody their superstitious ideas and practices. They also show an exact knowledge of the moral virtues of prudence, justice, and temperance."

Indeed, it would be difficult to find in any literature a more poetic thought than is expressed by the barbarous Dahomeans in their aphorism: "The butterfly by its beauty and its movements chants the glory of God; at its death it falls to dust," etc.; and the remark of Mr. Chatelain, that "the Negroes are deficient in philosophical faculties can only be made by those who ignore their proverbs, which, both in diction and meaning, equal those of any race," seems especially just.

The sociologist and politician will be amused to learn that the bill permitting the marriage of the deceased wife's sister, so often defeated in the English House of Lords, would also be defeated

in a native African parliament, for the unwritten native law of Angola prohibits the marriage of a wife's sister before or after the wife's death. It will also surprise them to learn that many of our modern laws, which at the time of their passage were considered radical innovations, had their antetypes in Africa long ago.

GEORGE R. STETSON.

A GREAT AFRICAN INDUSTRY.

THE CULTIVATION OF COFFEE AND ITS PREPARATION FOR SALE IN THE VARIOUS MARKETS.

It is an admitted fact that the coffee of Africa is unequalled in flavor by that grown in any other country. Liberian seed has been introduced into twelve different coffee-growing countries, but in none of them has it reached the perfection attained on its native soil. The length of time required for the growth of the tree has prevented its extensive cultivation by the natives of Africa, who are generally indifferent to that which requires more than a single season to mature. In western Africa coffee trees do not reach the stage of profitable bearing until five or six years old, while in east-central Africa it is claimed that a paying crop is gathered a year or two earlier.

When in full bearing they are the most profitable trees in the world, as has been demonstrated on large coffee farms in Liberia and on the Shiré highlands. The tree continues in full bearing for many years after reaching maturity, some we have seen having been in constant bearing for fifty years. Our missions in West Africa are developing fine coffee orchards, varying in extent from five hundred to ten thousand trees, in various stages of development, from the year-old "scion" to trees now bearing their initial crop. In a very few years all these stations will be self-sustaining and self-propagating. The orchard in full bloom is a beautiful sight.

The coffee trees naturally grow twenty or thirty feet high, but are generally kept trimmed down to twelve feet, so that the crop may be conveniently gathered. The leaves are oblong in shape,

dark and glossy, and form a beautiful background for the dainty white blossoms. The coffee first resembles the cranberry, but when fully ripe it is somewhat darker-colored. It is at the time of picking juicy and pleasantly acid.

The first step toward preparing coffee for market is to remove the pulp of the fruit, generally by machinery, although it can be done simply by soaking the berries in water for several hours and washing them until the seeds, the coffee beans, are free.

Each berry contains two seeds, each inclosed in a light papery shell. Underneath this is another shell, gossamer and tissue like. This second shell has to be removed with great care, for if the slightest bit remains the coffee will have a bitter, unpleasant flavor.—*Illustrated Africa.*

RAPID INCREASE IN THE GOLD OUTPUT IN AFRICA.

The Hon. R. E. Preston, Director of the United States Mint, in his report for the calendar year 1893, gives the following statistics of the output of gold in Africa:

1890	$9,887,000
1891	15,742,400
1892	24,232,000
1893	29,305,800

For ages gold had been found on the surface of many parts of Africa, and that continent had been supposed to be wondrously rich in its stores of this precious metal. The natives found and used it, making rings, bracelets, and other articles for personal adornment.

The Gold Coast, in the neighborhood of Liberia, was so named from the amount of gold found in the vicinity by the natives, and gold has been found in the territory of Liberia, but no scientific exploration has yet been made for that purpose.

The only mines yet explored and scientifically worked are in South Africa, and although these enterprises are yet in their infancy, having been begun scarcely more than half a dozen years ago, it is probable that the gold output of Africa for the present calendar year will exceed that of the United States.

AFRICAN GOLD MINES.

The increase in the output of some of the leading African mines is as follows, in ounces:

	1890.	1891.	1892.	1893.	1894.
Crown Reef, January to May, inclusive	13,669	14,458	26,016	32,385	41,709
Durban Roodeport, January to May (interim dividend 15 per cent.)	.....	7,406	11,203	24,413	26,331
Geldenhill's, Jan. to May	3,571	1,966	1,839	1,369	4,673
Ferreira, January to May	.....	.....	20,982	21,725	26,291
George Goch, Jan. to May	.....	.....	4,523	2,785	7,983
Glencairn, January to May	.....	2,289	7,121	8,956	18,285
Henry Nourse, Jan. to May	.....	2,100	3,083	7,517	12,417
Jubilee, January to May	.....	4,358	6,172	11,298	11,272
Jumpers, January to May	.....	7,852	5,301	16,776	25,540
Langlaagte, January to May	.....	.....	11,023	7,864	13,263
Langlaagte estate, January to May (dividend 12½ per cent.)	.....	22,038	28,530	39,179	62,337
Meyer and Charlton, January to May	.....	8,653	8,181	13,075	13,790
New Primrose, Jan. to May	.....	7,288	19,891	32,070	37,563
Robinson, January to May	.....	32,303	75,828	67,084	73,761
Salisbury, January to May	.....	4,479	7,701	10,235	7,870
Transvaal, January to May	.....	6,733	4,445	3,845	9,850

THE STATIST, *London.*

NOTE.—The total increase in the yield of these mines, less than one half of the whole number quoted on the London exchange, from 1892 to 1894, in the months quoted, was 141,096 ounces, it being in 1892 251,839 ounces, and in 1894 392,935 ounces. Of course, the increase or decrease in the yield from year to year depends upon various conditions—upon the richness of the mines, upon the obstacles encountered, either natural or artificial, upon the number of stamps employed, and upon the employment of the new processes in treating the tailings, which have enormously increased the yield. The output of the Witwatersrandt district alone for the same months in the five years 1890 to 1894 was as follows:

1890.	1891.	1892.	1893.	1894.
187,279	267,278	459,452	542,164	805,074

Two conclusions are obvious: That there is no immediate danger of a gold famine; that unless our production is much stimulated we shall soon take a third place among gold-producing countries, and Africa, on her way to the first, will take the second.

WITWATERSRANDT GOLD OUTPUT.

With the figures for June we have now the ascertained results of the Witwatersrandt gold production for six months, and the aggregate amounts to 973,736 ounces, as compared with 664,942 ounces in the first six months of 1893; and yet, because for the first time for several months past the monthly return is slightly under what it was for the same month of last year, some people regard the results as "poor." An increase of approximately 50 per cent. for the six months certainly cannot reasonably be regarded as anything but most satisfactory, and were there to be no continued increase month by month, and merely the present level of figures to be maintained at, say, an average of about 170,000 ounces, the total yield of gold for the year 1894 would turn out to be approximately 2,000,000 ounces, worth, say, £7,000,000. It will be at once evident, upon inspection of the figures given below, that this is putting the estimate of the 1894 production upon the very lowest basis, for in several important directions we learn of extension of development and erection of additional plant, which means continued progress in the yield. It becomes more and more evident that the South African yield of gold will be a great factor in rectifying the complaint that the production of gold has been inadequate to meet requirements.

The results for the past five years are given in the following table:

	1894.	1893.	1892.	1891.	1890.
January	149,314	108,374	84,560	53,205	35,030
February	151,870	93,252	86,649	50,079	36,886
March	165,372	111,574	93,245	52,949	37,680
April	168,745	112,053	95,562	56,372	38,799
May	169,773	116,911	99,436	54,673	38,884
June	168,162	122,907	103,252	55,864	37,412
July	.....	126,169	101,279	54,925	39,452
August	.....	136,069	102,322	59,070	42,861
September	.....	129,585	107,852	65,602	45,467
October	.....	136,682	112,167	72,793	45,251
November	.....	138,640	106,795	73,394	46,795
December	.....	146,357	117,749	80,312	50,352
Year	.....	1,478,475	1,210,868	729,238	494,869

THE STATIST, *London.*

The June statement of the Witwatersrandt district, in the Transvaal, brings up the production of that district for the first half of 1894 to 973,736 ounces, an increase of 46.4 per cent. over last year. Taking the output at the usual value of South African bullion—about .800 fine—this production was equivalent to 779,000 fine ounces of gold. This would indicate a total output of 1,600,000 fine ounces from the Transvaal this year.—*Engineering and Mining Journal.*

LETTERS FROM NEGROES TO THE AMERICAN COLONIZATION SOCIETY.

Toledo, Ohio.

Mr. J. Ormond Wilson,

Secretary A. C. Society.

Dear Sir: I am at present employed as a waiter in the Boody house. I should like to grow coffee. My health is the very best. By the first or latter part of the spring I can have two hundred and fifty dollars.

Why do I wish to leave this country? There are a number of reasons. The first is, should I remain here, say, ten years from today the very best I would be able to do would be to finish paying for a home—that is, barring all mishaps. The second is, I have but little faith in the white man in general. He will not let the Negro advance beyond a prescribed limit. I may be mistaken in this, but my observations in life have all been to convince me of its truth.

I am a molder by trade. It was only through the strongest influences I got the chance to work at it. I also learned to operate a boot and shoe machine. I became an expert operator, all through the kindness of one man; but as soon as he left the firm I was worked out, my color in both instances being against me.

I see but little chance here for me. The third reason is, if I should go to Liberia and at the end of ten years have no more than I have now, my condition would be no worse.

Very respectfully, J. D. L.

An emigrant who recently sailed for Liberia furnished the American Colonization Society with the following statement:

Goldsboro, N. C.

There is nothing eventful or remarkable in my life hitherto.

I was born in Sampson county, North Carolina, March 15, 1854, of slave parents. At the close of the civil war my parents removed to Goldsboro, in Wayne county of the same State, bringing a large family with them. This was in 1865, and here I learned for the first time that there was such a thing as a school.

The Friends' Freedmen's Association of Philadelphia established a school here, which they named Wilberforce, and sent us teachers annually from the North. They continued to support the only school we had in whole or in part until 1879. It is to these Friends that I owe the common school education I have received. I entered this school in January, 1866, and remained until 1875.

Since then I have been teaching in the common schools in adjacent counties until 1879, when I accepted a position in our town school, where I have taught ever since. The new era in our educational work began in 1881 with the advent of the graded school.

In 1876 and 1877 I read the prescribed course of law for this State, and was admitted to the bar in 1878. I have, however, preferred to remain in the school-room.

It will be seen that there is nothing very noticeable in my life, for I have never enjoyed the privilege of attending a college or even a high school, but have been forced by circumstances to pursue my higher studies at home and almost unaided.

When but twelve years of age I resolved to prove in my person that a member of my race could be a man, and be and do what the average man of the leading race can be and do.

I go to Liberia with the same incentive. I go to work along the lines of intellectual, industrial, and national progress. If life and health remain with me I intend to advance along those lines which have made the white man great, so far as my ability will allow.

J. C. S.

THE FRENCH SOUDAN.

The remarkable expansion of French territory and the consequent extension of French influence in Western and Northwestern Africa have hitherto aroused little interest in Great Britain. The results of these operations within the last decade of years have been to give France actual possession of " Le Soudan Français," a territory which includes the whole extent of the valleys and basins drained by the upper affluents of the Senegal and of the Upper Niger. To the west the French Soudan is bounded by the old colony of Senegal, the narrow wedge of the Gambia (British), and the Portuguese Guinea coast; to the southwest it is limited by Fouta-Djallon, Sierra Leone, and Liberia; to the south it joins the French Ivory coast, while the French sphere extends in this direction beyond Ashanti to Dahomey, likewise French. Timbuctoo marks the northeast corner, and from this advanced position to Bakel on the Senegal, the distance, as the crow flies, is over six hundred miles, while from Nioro in the Kaarta to the source of the Niger on the frontier of Sierra Leone the distance is not less than four hundred and thirty miles in a straight line. Toward the east and north the delimitations of the French

Soudan are indefinable, but the French sphere of influence is recognized as including the whole of the Western Sahara from Lake Tchad to Cape Juby.

In regard to the caravan traffic across the Sahara to Morocco, some slight idea of what it was not long ago may be gained from an example furnished by M. Lacoste, the French consul at Mogador, who gives details of the actual cargo transported by a large caravan from Timbuctoo across the desert to Tendouf, on the frontier of Morocco, after a journey of fifty-five days in 1887. This caravan consisted of 650 camels, of which 50 were employed to carry water and 600 laden with merchandise, ivory, gold dust, ostrich feathers, etc., together with more than 520 slaves. The total value was £36,680; but the traffic in slaves will anyhow cease to be carried on by this route in the face of the French occupation. The export of Soudan products from Mogador has averaged annually in gum, 326,000 francs; in feathers, 377,000 francs, while from Tripoli it has been valued at 507,000 francs of ivory, 1,825,000 francs of ostrich feathers, and of hides 235,000 francs.

Taking Timbuctoo as the center trade-mart of the Soudanese traffic, it has been well remarked that there are three channels for its commerce, each of which has its advantages as well as its disadvantages, viz., the desert, the Senegal, and the Niger. France is the only European nation which possesses, north of the Sahara, ports along an extensive stretch of the Mediterranean coast, and therefore the question of a Trans-Saharan railway has always possessed a fascination for a number of French economists and speculators. The way across the desert is healthy; the base of operations on the Mediterranean frontage is likewise healthy, inhabited by Europeans and in close connection with the European ports. The objections lie in the enormous distance, nearly 2,000 miles, between the termini, the desert nature of the intervening country, and the indubitable hostility of the marauding nomad tribes—obstacles which make any mode of transit except by a protected line of railway impossible. The way by Senegal is infinitely shorter. From Kayes, at the head of the navigation of the Senegal, it is only 280 miles to Koulikoro, on the Niger. The Senegal, in fact, forms almost a continuation of the main artery of the Middle Niger, and, as M. Schirmer points out, the old geographers were not far wrong when they described this "Nile of the Blacks" as issuing by way of the Senegal delta into the Atlantic. The defects of this route are the numerous obstacles in the channels of the rivers, and, further, the bars at the mouths and embouchures, which make Dakar, 124 miles away from Saint Louis, the true port of the French colony. Again, more particularly on account of its climate on the coast, Senegambia can never become a colony with a permanently resident European population. In addition, there must be taken into account the absence of all convenient harbor or dock accommodation. Lastly, there is the natural channel of the Lower Niger, which traverses a yet more unhealthy—in fact, a deadly—climate.

The Colonial party in France, as represented by certain publicists, insist upon the construction of the Trans-Saharan line, however costly, as indispensable to the conquest of this region. M. Henri Schirmer declares that such undertakings do not belong to the state; they are for private enterprise. These English push their way into Africa—merchants, engineers, surveyors—well armed and supplied by syndicates, and their government only intervenes to protect them from foreign interference and to reap, later on, the fruit of their labors. Of what good would it be for France to make new conquests in Africa when there are no Frenchmen ready to turn them to account? A great French company is said to be forming to carry out the Trans-Saharan railway, and such an enterprise deserves all encouragement. A private company thus formed, on the pattern of the English companies, authorized by the state, can indeed claim support and ought to succeed; but the French are not in the habit of doing anything without official subsidy. Lastly, there is no reason why there should be any enmity, or indeed rivalry, between France and England throughout these regions. Great Britain enjoys the most profitable share of the bargain, and can well afford to be generous in future boundary commissions. The conquest of the Soudan Français by our neighbors may for a time divert, in a trifling degree, some of the local trade from our ports on the Gambia and at the mouth of the Niger or at Sierra Leone, but with quiet and prosperity in the interior such a general increase of trade must inevitably ensue that Liverpool as well as Bordeaux will sensibly perceive the benefit of French expansion throughout the Soudan.—*The Quarterly Review, London.*

PRESBYTERIAN POLICY IN THE DEVELOPMENT OF THE NEGRO IN THE UNITED STATES.

The work of the Presbyterian Church among the Negroes of the South is no novelty. For about thirty years it has been carried forward by faithful men and women. Small were its beginnings, extended are its present proportions, and promising are its prospects.

Although this work has been before the Christian church of our land for these many years, it may not be out of place at this time, by way of review, to call attention to our denominational policy.

There are many denominations at work among these people. In this, as in all other fields of labor, each denomination will mark out its policy in accordance with its own peculiarities. The objects we seek are as follows:

1. *Evangelization.*—In our Presbyterian policy evangelization occupies the chief place. First of all, we seek a change of heart in the individuals of this people as the true beginning for all subsequent work. Christianize first; civilize afterward. In this country there is too much paganized

civilization already. Nothing will be gained for the individual or the church or society in general by increasing it. To change the heart is the sacred and exclusive work of the Holy Spirit; but there are agencies through which the Holy Spirit promises to work. Chief among these is the Word. Our business, therefore, is to send the truth of the Word down over the wires of the understanding until it is lodged in the heart. Then the Holy Spirit, using this truth in his own mysterious way, recreates the heart and gives new life to the soul. To this end we establish churches in every place of need, so far as our means will allow. We man these with consecrated and intelligent ministers, who aim not only to draw crowds, but to instruct souls. In connection with these churches we maintain Sabbath schools; and in places where there are no public schools we also establish and maintain parochial schools, in which daily instruction is given in religion, as well as in the secular branches. Our higher schools also, as well as our parochial schools and churches, aim at religious work as chief. We design and hope that all those who enter our schools as Christians shall pass out of them greatly advanced in the knowledge of their Savior, and all who come into our schools as unconverted shall pass out having received the new life. This work of evangelization is primary and secondary in all departments of our work, and God has thus far richly blessed us in their high design and blessed hope.

2. *Civilization.*—We would accompany the work of evangelization with such study of the arts and sciences as will fit these people to take an active and intelligent part in all the duties of citizens of this great nation. In our parochial schools attention is given only to the common branches. In our high schools some advance is made, and in our seminaries and in Biddle University instruction is given in the higher branches to that extent which will enable the students to become leaders among their people in questions of religion and learning.

But the training in these schools is not limited to instruction in what we call the arts and sciences, but much interest is taken in what we may call industrial economics.

The girls and young women are taught housekeeping, the work of the kitchen, dining-room, and laundry and sewing-room. Our purpose is to send them out of our schools ready to be good home-makers in respect of religion, culture, and industry. The young men and boys are taught printing, shoemaking, masonry, carpentering, etc. They are taught to labor with their hands, as well as to think with their heads.

3. *Self-reliance.*—While we are eager and earnest in our labors to lift the Negro in all departments of his life, yet the principle is ever maintained, we will help him only where he cannot help himself. Our purpose is not to develop fully their race, but only to bring it to that point where it can help itself. In accomplishing this we are required to practice wisest economy. Since these people are not yet one generation removed from the position of complete dependents, it will not be surprising if all do not fully appreciate values. We need not wonder if some of them believe that

money with their white brethren is secured with great ease and possessed in great quantities. Constant care, therefore, must be given to the handling of money in this work. As an education in this matter, all our buildings are erected upon the basis of the plain, substantial, and tasteful. Everything is kept clean and healthful, and a strict account in details is kept of all moneys received and expended. While we seek cleanliness and comfort, we avoid developing such conditions as would lift these people too far away from those circumstances to which they must return when they leave our schools. Our aim is to enable them to improve their circumstances by giving them examples which are within their reach.

This work is being greatly blessed. Notwithstanding the financial stringency, God has put it into the hearts of His people of our church to maintain this work; and, while we have been obliged to decline new work for the year just closed, the work already in hand has been well cared for, and that with the necessity of only a very small debt. In view of the best economy, we would suggest to all the friends of this cause the wisdom of sending all their contributions to the board, where they can best be disbursed to the largest intents of the whole and of every part of the work.—*Rev. D. S. Kennedy in "The Church at Home and Abroad."*

THE LIBERIAN AGREEMENT WITH FRANCE.

The French official journal has recently published the delimitation agreement made with Liberia.

Liberia dates from the time when companies of colored emigrants left the United States to establish themselves upon the African coast at the southeast of Sierra Leone, where they founded the town of Monrovia. These emigrants constituted a free state in 1847.

In the territory claimed by the new republic there were three districts upon the coast which France claimed as belonging to her. A little later Liberia increased its territory by including all the coast from the Sesters to Cape Palmas. Upon this coast also France claimed the Great and Little Sesters and from the Garraway.

In short, Liberia also claimed as belonging to her the region of the Ivory coast between the Cavally and the San Pedro.

This is the statement of the different contentions which made the subject of the agreement of 1892.

Pourparlers had already been begun in 1870 and in 1886, but without success.

The Dr. Bayol, in 1890, the Governor Ballay, in 1891, both went to Monrovia to negotiate, but withdrew before the claims of the Liberians.

It was at this time that the missions, Armand, Arago, Quiquerez, and Segonzac, were sent between the San Pedro and the Cavally to renew our treaties.

Resumed at Paris with the Baron de Stein, consul of Liberia at Antwerp, the negotiations resulted in the agreement as follows:

ARTICLE 1. Upon the Ivory coast and in the interior the frontier line between the French possessions and the Republic of Liberia will be established as follows, conformably to the red line upon the map annexed to the present arrangement, signed in duplicate, to wit:

a. By the valley of the River Cavally to a point nearly twenty miles to the south of the confluence of the River Fodédougou Ba, at the intersection of the parallels 6° 39′ north latitude and 9° 12′ west longitude.

b. By the parallel passing by the said point of intersection as far as the junction of the 10° longitude west of Paris, it being understood in all cases that the basin of the Great Sesters belongs to Liberia, and that the basin of the Fodédougou-Ba belongs to France.

c. By the meridian of 10° as far as its junction with the 7° of north latitude. Departing from this point, the frontier will run in a straight line to the point of intersection of the 11° with the parallel which passes by Tembi-Counda, it being understood that the towns of Barmaquirlla and Mahomadou belong to the Republic of Liberia and the points of Naalah and of Mousardou remain in the possession of France.

d. The frontier will then take a westerly direction, following the same parallel to its junction with the 13° of west longitude (from Paris) and with the frontier, Franco-English, of Sierra Leone. This line in all cases assures to France the entire basin of the Niger and of its affluents.

ARTICLE 2. The navigation of the River Cavally as far as its confluence with the Fodédougou-Ba will be free and open to the traffic and to the citizens of both countries.

France will have the right of carrying on at its own expense the works which may be found necessary in the channel or upon one or the other shore of the Cavally to render it navigable, it nevertheless remaining understood that this right will in no case affect the sovereign rights belonging to the Republic of Liberia upon the right shore.

In the cases where these executed works give occasion for the levying of taxes, these will be determined by a new agreement between the two governments.

ARTICLE 3. France renounces the rights acquired by her by old treaties upon different points of the Grain coast, and recognizes the sovereignty of the Republic of Liberia upon the coast to the west of the River Cavally.

The Republic of Liberia, on its part, abandons all claims that it has made upon the territory of the Ivory coast situated upon the east of the River Cavally.

ARTICLE 4. The Republic of Liberia will facilitate as in the past, to the extent of its ability, the free engagement of laborers upon the Liberian coast by the French government or by those under its jurisdiction. The same facilities will be reciprocally accorded to the Republic of Liberia

and to those under its jurisdiction upon the part of France upon the Ivory coast.

ARTICLE 5. Recognizing the right of the Republic of Liberia to the limits here determined, the government of the French Republic declares that it will only enter into relations with the Liberian Republic, free and independent, and makes all its conditions in case that independence should be impaired or in case the Liberian Republic should abandon any part of the territory which has been accorded to her by the present agreement.

The Times approves the treaty:

"In short," says the city journal, "we would regard the treaty with kindness and approve it, because it will put an end to a state of things which was likely to give occasion for misunderstandings and international complications.

"Our compatriots will not fail to recognize it as one more step toward the realization of the French dream of an African empire extending from Algeria to the Congo.

"The gist of the agreement is without doubt in the fact that it reserves to France the entire basin of the Niger and its tributaries.

"The French explorers hope to find a communication between the upper waters of the Cavally and one of the navigable affluents of the Niger which will furnish to the French hinterland a way to the sea.

"The idea is a bold one, and proves that the French understand perfectly how to possess themselves of every advantage in developing their new conquests.

"We are able, on our part, to appear perfectly indifferent to the consequences of the isolation of Sierra Leone now completed by the formal absorption of the Samory territories.

"Sierra Leone could preserve her independence as regards the commerce with the hinterland, but competent judges predict that our colony will be seriously affected by the deviation of the traffic of the interior to the proposed French route.

"It will be observed that this agreement in effect places the Republic of Liberia nearly in the position of a French protectorate."

Upon the conclusion of this treaty the President of the Liberian Republic received a high rank in the Order of the Legion of Honor, and M. Baron de Stein has been named Commander of the Legion of Honor and Grand Cordon of the Order of the Cambodge.—"*Le Mouvement, Antiesclavagiste,*" *Belge.*

A MISSIONARY of the Baptist Congo Mission says that there is an area in Central Africa larger than the whole continent of Europe by 4,000 square miles in which there is not a single missionary; and also that the center of Africa cannot be permanently evangelized by white men, but that the greater part of the work will have to be done by natives themselves, and that they are showing their fitness for the work.—*The Baptist Missionary.*

ACTS AND RESOLUTIONS OF THE LEGISLATURE OF THE REPUBLIC OF LIBERIA.

An act to grant certain concessions for the charter and construction of a system of railroads in the Republic of Liberia.

It is enacted by the Senate and House of Representatives of the Republic of Liberia in Legislature assembled:

ARTICLE I.

There is hereby granted to F. F. Whittekin, of the borough of Tionesta, State of Pennsylvania, United States of North America, for himself and associates, their heirs, successors or assigns, the right to construct, maintain, and operate a system of railroads, telegraph and telephone lines in the Republic of Liberia from the principal cities and towns on the seacoast to the interior, together with such branches as may be from time to time required to fully develop the country through which the roads may pass, as hereinafter provided for. The surveyors are to begin within two years from and after the passage of this act. The right for construction shall cease with the thirty-first day of December, A. D. 1910. The right of operation shall cease with the thirty-first day of December, A. D. 1987. After the thirty-first day of December, A. D. 1987, the government may, at its option, grant the right to operate the roads for another term of years or assume control of the roads for and on account of the government, and, if so assumed, the government is to pay to the concessionaire or other legal representatives the then actual value of the roads and equipments, to be ascertained by appraisement, the government appointing an appraiser, the concessionaire one, the two thus chosen to choose the third, and their award to be final, from which amount is to be deducted the sum of five thousand ($5,000) dollars per kilometre of the entire length of road and branches, which sum is to be regarded as the sums paid as subsidy, as provided for in article VI.

Should it be desired to construct more railroads than provided for in this act, the same is to be a subject for further consideration and concession.

ARTICLE II.

There is hereby granted to the said concessionaire the right to appropriate, for the purpose of the railroad for its tracks, sidings, and all buildings and works adjunct thereto from the public lands of the Republic, a "right of way" one hundred (100) metres wide, and the lands of private individuals twenty-five (25) metres wide, said public land to be free, but private lands to be paid for, price to be fixed by agreement or by arbitration between the concessionaire and the individual, except such individuals be aborigines within the meaning of section 14 of article V of the constitution, in which case the matter shall be arranged by the government

through the department of the interior. The government reserves the right to grant the right of way to other companies who may desire to cross the lines of the roads built by the said concessionaire, but when such crossings are made either at, under, or over grade, the crossing company is to bear the entire expense of such crossing. When the lines of road of the said concessionaire shall occupy any existing public road or native path of travel, the concessionaire is to supply one equally as good as the one appropriated and as near thereto as practicable.

Should roads be built across the lines of road of said concessionaire, it is to be without expense to him, but he is to erect and maintain proper danger signals. When other railroads may cross the lines of said concessionaire, said crossing road is to maintain a watchman at each such crossing if it be at grade.

ARTICLE III.

The gauge of road shall not be less than thirty-six (36) inches, but may be wider. The rails shall be of steel and not less than twenty (20) tons per kilometre for the main line and sixteen tons per kilometre for the branches; all to be well fastened and spiked, and all equipments to be adequate to the traffic required of it through the country through which the railroad may pass.

ARTICLE IV.

The concessionaire is to furnish free transportation to the persons of the President of the Republic, to the heads of the departments or Cabinet, to the chief officers of the army and navy, to the members of the Senate and House of Representatives, to the members of the Supreme Court, and may issue such other free transportation as he may deem proper.

ARTICLE V.

All persons traveling for and on account of the government, and all goods and munitions of war carried for and on account of the government, shall be carried at fifty per centum of the prices charged for other like service. Official telegrams shall be transmitted at like rate. The rate shall never exceed the following: Passengers, per kilometre, 10 cents; freight, per ton, car-load lots, per kilometre, 10 cents; freight, per ton, less than car-load lots, per kilometre, 12 cents; freight, per 100 pounds, local, per kilometre, 5 cents; telegrams, 10 words, 100 kilometres or less, 25 cents; telephone, 20 words, 50 kilometres or less, 25 cents. All mails shall be carried free for twenty years.

ARTICLE VI.

Whenever the said concessionaire, his successors or assigns, shall complete and open to the public use a section of ten (10) kilometres of railroad, the government is to pay the said concessionaire, his successors or assigns, the sum of five thousand ($5,000) dollars per kilometre in coined gold, or, in default of the payment of coined gold, the conces-

sionaire is to be empowered to issue bonds on the railroad and land grant hereinafter mentioned to such an amount as may be necessary, from the sale of which he may secure the full sum of five thousand ($5,000) dollars per kilometre, which said bonds shall run for a period of not less than sixty (60) years from the date of issue and be fully guaranteed, both in principal and interest, and fully assumed by the government of the Republic of Liberia, interest not to exceed seven (7) per centum per annum; and a like sum, conditioned as above, of five thousand ($5,000) dollars per kilometre for each succeeding section of ten (10) kilometres, provided that not more than five (5) such sections or fifty (50) kilometres be built in any one year, but the concessionaire may construct more than fifty (50) kilometres in one year, but the sections shall not be entitled to subsidy until the proper year arrives in which such sections shall be entitled to receive said subsidy, when it shall be considered due and payable, as provided for above, when, in default of coined gold payment, the concessionaire may issue the bonds as above provided for and in such amount as may be necessary to secure the sum of five thousand ($5,000) dollars per kilometre for all the road to which subsidy is due, said bonds to be fully assumed by the government, in both principal and interest, and the concessionaire relieved of payment of any part of said bonds. The prevailing prices of the bonds shall be their quoted value in the money markets of the world, the highest quotation to govern.

The government shall also convey, by a good and sufficient title to the concessionaire, each alternate section of territory through which the roads may be built for the benefit of said roads, and extending back a distance of fifteen (15) kilometres on each side of the track, to be one kilometre wide and fifteen kilometres long, or each alternate square kilometre, as may be preferred by the government, which hereby reserves therefrom one-half of all valuable minerals from all of the granted lands, if the minerals shall be mined by the said concessionaire for constructive purposes in connection with the road. By "constructive purposes" as used in this article is meant the use of such minerals as are used in the industrial world, and which shall include only such minerals as may be required for construction and repairs along the line of road and the equipment thereof, and fuel for engines and foundaries, machine shops and bridging, and other like work in connection with the railroad and its equipment and operation—that is, iron ore in all of its compounds; zinc, tin, copper, lead, bismuth, manganese, hematitis, and quicksilver, excluding gold, silver, platinum, and all minerals more valuable than silver, and precious stones. But if mining is desired as a separate business it is to be a subject for future consideration and concession, provided that no grant for mining upon any of the granted lands shall be made to any other corporation, if the concessionaire will undertake the same upon equally favorable terms to the government, and that such minerals as shall be mined shall be delivered to the government in their crude state at the entrance of the mine—that is, the proportion falling to account of the

government; also, the government reserves from said lands the right of way for two public roads on each side of the right of way of the railroad fifty (50) metres wide, to be laid out by the government engineers as nearly parallel as may be with the railroad, and with connecting roads as occasion may require. Should there be no such land along the line of the railroad, then the government is to convey other land of equal value in some other part of the Republic as near as possible to the line of the roads built by the concessionaire. The bonds referred to above shall be fully guaranteed by the government at the date of issue, and the concessionaire or the railroad to be relieved from all further responsibility arising out of the conditional payment of the said bonds, either principal or interest, or any part of said bonds.

ARTICLE VII.

The concessionaire is to have the right to convey, through the government of the Republic of Liberia, the lands granted above to settlers of the Negro race who will utilize them for legitimate purposes, but he agrees and is not to convey lands to or to import any Chinese or Coolie labor in building the said roads.

ARTICLE VIII.

The government shall appoint an inspection commission to see that these provisions in articles I, II, III, and VII are faithfully carried out.

ARTICLE IX.

The concessionaire or his agents are to commence the survey within two years from and after he receives notification of the passage of this act or the signing of these article, or these articles are to be null and void and of no effect; otherwise to remain in full force and virtue.

ARTICLE X.

The franchise for construction to cease on the thirty-first day of December, A. D. 1910, and all payment of subsidies to cease at that date. If further construction is desired by either the government or concessionaire it is to be a subject for further consideration and further concession. These articles are therefore to limit construction to a length of road which shall not exceed one thousand and fifty (1,050) kilometres and a subsidy which shall not exceed five millions two hundred and fifty thousand ($5,250,000) dollars in gold.

ARTICLE XI.

All materials, wares, and tools shall be free of import duties or "port charges," provided such are intended for use on the railroad or telegraph lines or for the workmen of the company or concessionaire.

ARTICLE XII.

The concessionaire may have any number of associates, which shall have all the powers and privileges of the most favored private corporations in the Republic.

ARTICLE XIII.

The deeds and titles given by the concessionaire or his successors or assigns shall ever be held as sufficient to vest a title of possession in any person or company to whom they may convey, except as above prohibited in article VII. All property of the concessionaire or his assigns to be free of taxes for twenty-five (25) years if the title remain with the concessionaire or his assigns, the concessionaire to use his influence in promoting immigration of the Negro race into this Republic.

Approved January 21, 1890.

An act to amend "An act to grant certain concessions for the charter and construction of a system of railroads in the Republic of Liberia." Approved January 21, 1890.

Whereas F. F. Whittekin, to whom the Government granted a concession for the construction of railroads, telegraphs, and telephone lines within the Republic, died while on his way to Liberia to perform his contract with the Government; and whereas he had bought up in England railroad stock to the amount of half a million dollars with a view of fulfilling his engagements; and whereas the time for beginning the work under the concession has expired; and whereas his nephew, F. F. Whittekin, prays for an extension of time: Therefore,

It is enacted by the Senate and House of Representatives of the Republic of Liberia in Legislature assembled:

SEC. 1. That from and immediately after the passage of this act that the time for the surveyors to begin work under the "Act to grant certain concessions for the charter and construction of a system of railroads in the Republic of Liberia," approved January 21, 1890, be extended to April, 1897.

* * * * * * *

Approved January 13, 1894.

Resolution authorizing the celebration of the fiftieth year of Liberian independence.

Resolved by the Senate and House of Representatives of the Republic of Liberia in Legislature assembled:

SEC. 1. That a national fair be held in the year 1897, in the capital of the Republic, beginning in the month of January and closing in the month of February, to mark the jubilee year of the independence of the Republic of Liberia.

SEC. 2. That the President be authorized and directed to appoint an executive committee (not to exceed thirteen) and a jury of award of seven members. The executive committee shall proceed at once to advocate said fair and make such preliminary arrangements as are necessary to be made early. The committee shall also appoint such subcommittees as

shall be necessary, shall arrange for exhibits, foreign and domestic, and shall give notice of the class of objects and articles desirable.

SEC. 3. The sum of one thousand dollars is hereby appropriated out of public moneys for the preliminary expenses of the said exhibition.

Approved January 20, 1894.

Whereas the New York State Colonization Society has signified through Professor O. F. Cook, its agent in Liberia, a desire to establish a station in the Republic where experiments can be made as to the best means of introducing, receiving, and propagating beasts of burden, commercial plants, indigenous and introduced, and has also signified its intention of diffusing the information acquired among the people of this Republic: Therefore,

It is resolved by the Senate and House of Representatives of the Republic of Liberia in Legislature assembled, That the President of the Republic is directed to grant to the New York State Colonization Society one thousand acres of land for said purpose, in one or more parcels and at such place or places and for such period of time as the said society, through its agent, may desire.

Approved January 20, 1894.

MR. ROBERT T. SHERMAN, IMMIGRATION AGENT FOR LIBERIA.

President Cheeseman, of Liberia, has appointed Mr. Robert T. Sherman, of Monrovia, Immigration Agent.

His duties are "to receive all immigrants arriving in Liberia, to provide them with comfortable homes, and to supply them with food for three months if they cannot provide for themselves, and to see that they are immediately put in possession of the lands given to them by the Government—that is to say, 25 acres or 20 acres and one town lot for each family, and 10 acres or 5 acres and one town lot for each single adult."

Emigrants will be allowed to locate their land in the town or county which they may select.

Mr. Robert T. Sherman is a brother of the successful and well-known merchant of Monrovia, General R. A. Sherman. He was born in Savannah, Georgia, U. S. A., in 1850, and with the other members of the family emigrated to Liberia in 1853. His father died in 1859, leaving him at an early age largely dependent upon his own efforts. He came back to the United States in 1867 and remained until 1877, when he returned to Liberia and engaged in mercantile business, which he has since pursued with enterprise and success.

By ties of blood and marriage he is connected with the best families of Liberia, and for many years he has filled the office of magistrate in the city of Monrovia with intelligence and efficiency.

He will bring to the discharge of his new duties in the important office of Immigration Agent of Liberia the same integrity, intelligence, and energy that have marked his career in his private business and in the other public offices held by him.

Negroes in the United States desiring the most recent and direct information about Liberia can obtain it by addressing "Mr. Robert T. Sherman, Immigration Agent, Broad street, Monrovia, Liberia, W. C. A."

ITEMS.

A careful estimate, based on all available sources of information, brings out the total weight of diamonds exported from South Africa down to the end of 1892 at 50,000 carats, or something over 10 tons! The value of this mass of gems would be, roughly, about $350,000,000. If heaped together, they would form a pyramid 6 feet high on a base of 9 feet square.—*The Missionary Review.*

"Undoubtedly the development of Africa to an unprecedented degree is to be a part of the story of the near future, and it would be a stupid blunder if the United States should allow other nations to possess themselves of a commerce and to multiply facilities of communication with a people who are likely to make a much larger figure in the history of the next generation than most people have recognized."—*Bishop Henry C. Potter.*

Johannesburg.—Africa is becoming the center of the world's enterprise. The report with reference to Johannesburg, a town in the Transvaal, seems almost incredible. It has grown up entirely within the last ten years, is called the Golden City, and has a population of 40,000, and has all the modern appliances of light, street cars, etc. It stands on a gold reef, upon which fifty companies are now working.—*The Spirit of Missions.*

African Ivory.—From time to time we hear alarmist rumors of the scarcity of ivory, and we are led to anticipate that in a very few years the world's stock of that most useful commodity will be exhausted, owing to the reckless way in which the African elephant has been slaughtered. Yet we find that the ivory trade with the Congo Free State continues to steadily increase. This ivory comes from the Higher Congo, both north and south of the river. Steamers bring it as far as Stanley Pool, and from there to Matadi, 250 miles, native carriers, mostly, if not invariably, slaves, bring it on their backs. An eyewitness lately reported that he had seen in one day 500 carriers go into Matadi, each carrying a tusk 65 pounds in weight. When tusks weigh 200 pounds, which not infrequently happens, four men carry them. Most of the ivory now coming down is known as "dead ivory." Some of the elephants from which these tusks came were killed a century ago, and the kings of villages have been storing it, placing the last tusks brought in on the top of the pile,

and when they required some goods from the coast traders the tusks from the bottom layers were taken. This system has prevailed for many years, and it is estimated that there is yet enough ivory stored up in this manner in the interior of Africa to supply the world's demands for the next century. A state expedition visited a native king some time ago in the interior. Upon leaving the commanding officer presented the king with a uniform coat, cocked hat, and a sword. The king in return presented the officer with 150 tusks of ivory, averaging 220 pounds each, and provided carriers to take them down to the river. These people do not recognize the value, and laugh at the trader for buying. Some of the native kings are said to have stockades of ivory built around their dwellings. It is estimated that there are still at least 200,000 elephants in Central Africa. The only "live" or new ivory which now comes down is that procured by hunters attached to the different trading-houses. Live ivory commands a better price than the dead.

Many travelers and explorers in the Dark Continent have not scrupled to say that as long as the trade in ivory continues to be one of the staple industries of Central Africa so long it will be impossible to put down the slave trade; but we may well hope that with the opening up of the interior country and its firm administration by the principal European powers the days of that abominable traffic are doomed, while ivory will long continue to be almost a necessity of civilized life.—*The African Times.*

THE BEST TIME OF THE YEAR AND THE RIGHT KIND OF PEOPLE TO EMIGRATE TO LIBERIA.—Good health in Liberia or any other part of Africa depends upon the care one exercises over himself. During the month of May we have our most sickly season. It is then changing from the dry to the rainy season, and as a rule is unhealthful for persons not acclimated, just as it is in the United States during the last summer and first fall months.

For emigrants November is a splendid month to leave America, landing in Liberia about the first of December. I do not favor persons coming here during the rainy season, which lasts from May to September, and sometimes to October. There are no very serious objections, however, to persons coming to Africa when they please.

We repeat what we have so often said, that unless the Negro embraces the flattering opportunities to come in possession of the rich lands of Africa, obtain wealth and power, and establish a great nationality, the white man will seize the country and extend his dominion over the most important divisions of the continent.

We do not indorse wholesale emigration to Africa, not because the country is unfit for the people, but because millions of Afro-Americans are unfit for the country.

Race-loving, self-reliant, industrious people are the ones wanted in Africa—Negroes who are willing to endure the rigors of pioneer life for a season in order to become free and independent.—*Rev. A. L. Ridgel.*

THE FUTURE OF AFRICA.—"If ever Africa shall show an elevated and cultivated race—and come it must some time her turn to figure in the great drama of human improvement—life will awake there with a gorgeousness and splendor of which our cold western tribes faintly have conceived. In that far off mystic land of gold and gems and spices and waving palms and wondrous flowers and miraculous fertility will awake new forms of art, new styles of splendor, and the Negro race, no longer despied and trodden down, will, perhaps, show forth some of the latest and most magnificent revelations of human life. Certainly they will in their gentleness, their lowly docility of heart, their aptitude to repose on a superior mind and rest on a higher power, their childlike simplicity of affection and facility of forgiveness. In all these they will exhibit the highest form of the peculiarly *Christian life*, and, perhaps, as God chasteneth whom He loveth, He hath chosen poor Africa in the furnace of affliction, to make her the highest and noblest in that kingdom which He will set up, when every other kingdom has been tried and failed; for the first shall be last and the last first."—*Harriet Beecher Stowe.*

THE FUTURE OF AFRICA.—"The rapid increase of population, the closing of the hitherto available outlets for emigration and for industrial extension, as well as of the markets for our goods and the sources of supply of our needs, indicate that the time is not far distant when the teeming populations of Europe will turn to the fertile highlands of Africa to seek new fields for expansion. * * * It behooves us, then, to take heed to the small beginnings of these great things, and in laying the foundations to ensure that the greatness of the structure shall not suffer from lack of realization on our part in the present."—"*The Rise of our East African Empire.*"—*Captain F. D. Lugard.*

MAP OF AFRICA.

"The Rise of Our East African Empire," by Captain F. D. Lugard, with 130 illustrations from drawings and photographs made under the personal superintendence of the author, and fourteen specially prepared maps, in two volumes, published by William Blackwood & Sons, Edinburgh and London, is the latest and most valuable contribution to the new literature of the "Dark Continent."

These volumes are most fascinating and instructive to all students of Africa, whether interested in adventure, hunting, exploration, missions, condition of the native tribes, capabilities of the soil and climate, or the great political and social changes now rapidly taking place in the ancient home of the Negro.

We are indebted to the publishers of these volumes for the map, showing the present political divisions of Africa and European treaties, published in this Bulletin.

THE POLITICAL DIVISIONS OF AFRICA

(EUROPEAN TREATIES).

By E. G. Ravenstein.

Scale—1 : 40,000,000 (628 m. = 1 inch).

English Miles.

0 300 1000

——— Boundaries agreed upon by conterminous Powers.

------ Other Boundaries described in Treaties, &c.

..... Boundaries laid down independently of Agreements between European Powers.

LIST OF TREATIES, CONVENTIONS, AGREEMENTS, &c., REFERRED TO IN THIS MAP.

Treaties, &c., between Great Britain and Foreign States.

1814. *May 30.* Treaty of Paris (Cape, Mauritius).
1862. *June 28.* France (Sierra Leone). Not ratified
1884. *Feb. 27.* South African Republic.
Sept. 22. German Empire (S.-W. Africa).
1885. *May 7.* German Empire (Camarons).
1886. *July* . German Empire (Gold Coast).
Aug. 2. German Empire (Camarons).
Oct. 29 & Nov. 1. German Empire (East Africa).
1887. *May 13.* Italy (Red Sea).
" —— France (Somali Coast).
Nov. 11. Liberia.
1888. *Feb. 1.* France (Somaliland).
Nov. 11. Germ. Emp. (Gold Coast, neutral zone).
June 20. S. African Rep. (New Republic ceded).
1889. *Aug. 10.* France (Gambia, Sierra Leone, Guinea).
1890. *July 1.* German Empire (Gold Coast, Rio del Rey, S.-W. and East Africa).
Aug. 2. S. African Rep. ('Little' Republic ceded).
Aug. 5. France (Niger Territories).
Aug. 20. Portugal (Mozambique) not ratified.
Sept. 14. Portugal (modus vivendi).
1891. *March 14.* Italy (Somaliland).
1891. *April 15.* Italy (Egyptian Sudan).
May 28. Portugal (Mozambique).
1893. *April 14.* German Empire (Rio del Rey).
May 31. Portugal (Zambesi).
July 13. France (Gold Coast).
July 25. German Empire (East Africa).

Treaties, &c., between Foreign Powers.

1778. *March 24.* Spain and Portugal (Fern. Po and Annobom).
1809. Portugal and S. African Rep.
1884. *Nov. 8.* Germany and Congo State.
1885. *Feb. 5.* France and Congo State.
Feb. 14. Portugal and Congo State.
Aug. 1. Declaration of Neutrality by Congo State.
Nov. 22. France & Congo State (Lower Congo).
Dec. 24. France and German Empire.
1886. *May 12.* France and Portugal.
France and Spain (Sahara).
Dec. 30. German Empire and Portugal.
1887. *Ap. 29.* France & Congo State (Ubangi to 4° N.)
1890. France and Spain (Corisco).
1891. *May 25.* Portugal and Congo State (Lunda).
1893. *Jan.* France & Congo State (project only).
" France and Liberia.
1893. *Nov. 12.* S. African Republic (Swaziland).
Nov. 15. German Empire (Benue).
1894. *March 15.* France & Germany.
March 24. Portugal & Congo State.
May 5. Italy (Somaliland).
May 12. Congo State (Upper Nile & Congo).

W. BLACKWOOD & SON.

G. Philip & Son.